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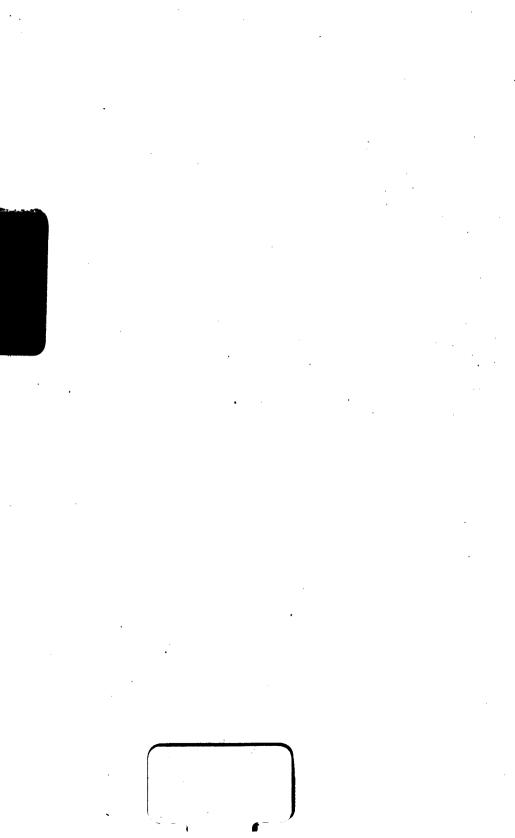
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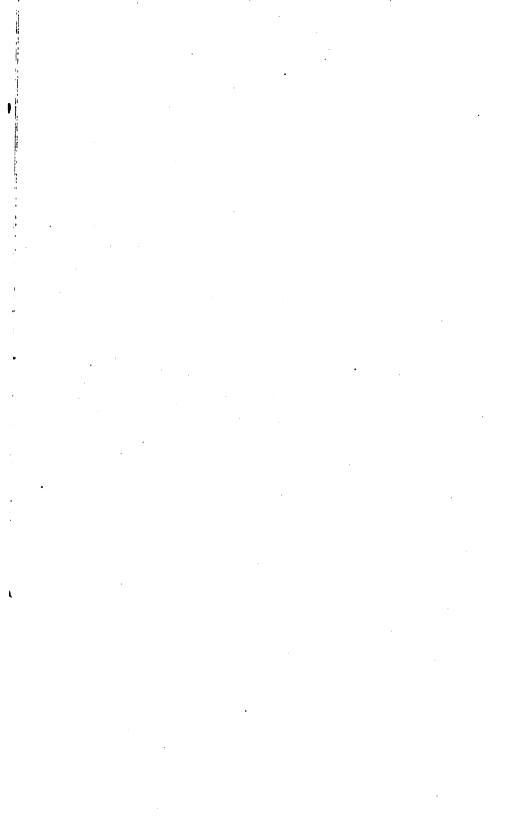
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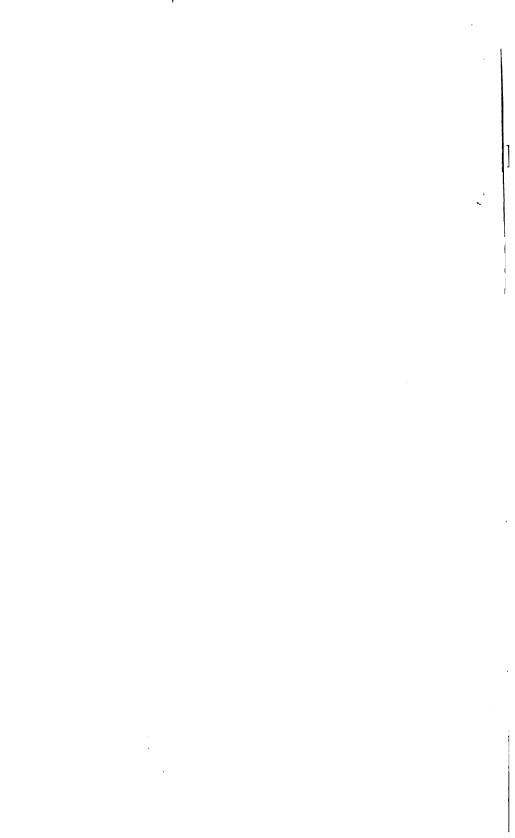
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FOREIGN MISSIONARY

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCHES.

AND

SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

YOLUME XXIX.

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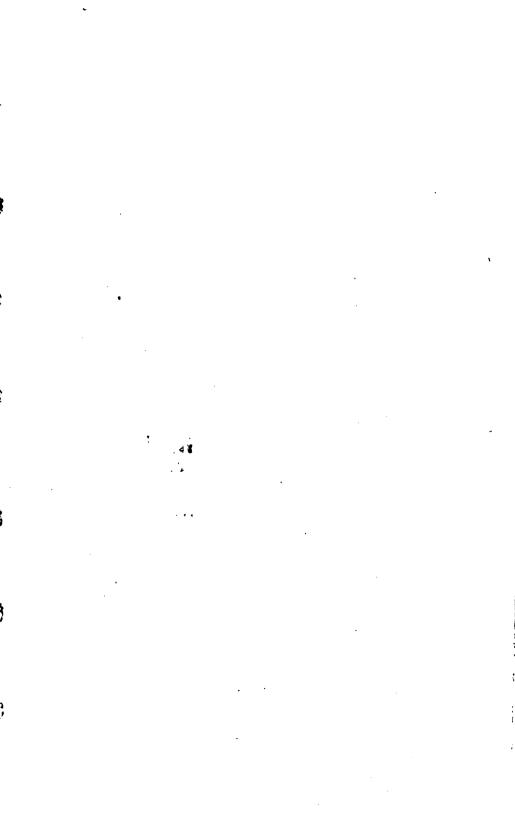
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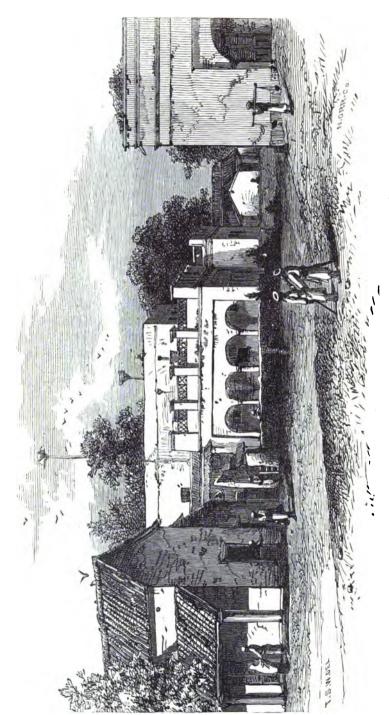
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ORPHANAGE AND SCHOOL AT FUTTEHGURH.

FOREIGN MISSIONARY.

JUNE, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

A SUMMARY OF TH YEAR.

CERTAIN prominent facts stand out in the operations of the Board, during the year, that are of more than ordinary significance and value. Yet these, in their bearings upon the work, may be of minor moment compared with some unnoticed events, or those that are regarded as of secondary impor-The wrestlings with God, greater consecration to the work, selfdenials practised for the advancement of the cause, the enthusiasm awakened and the resolves made, are all unwritten. From these great things may vet issue. Then the seed that seems buried, the efforts that are forgotten or are deemed lost, the strength that has been spent seemingly in vain, may yield a rich fruitage for the Master. Inquiries that have been made, apparent indifference manifested, or opposition that may have been shown, may cover hearts troubled with sin, that may come into the light and liberty of the sons of God, and who shall work valiantly for the truth. These are, however, for the future, and are known only to the Omniscient; with the past and the actual we have to do.

The year has been, like that of its predecessors, a sowing-time, or a period of preparation for future reaping. It has been one of anxiety and care—a chequered one, both at home and abroad.

Many have gone into the field—thirty-two in all—and more than usual have left it for rest, or no longer to engage in its duties. Seven new missionaries and fifteen assistant-missionaries went out for the first time. Seven missionaries and three assistant-missionaries returned, after a longer or shorter period of rest, to their respective missions—a welcome and needed reinforcement. Seven lay down beside their loved and cherished work, and died—a noble company in themselves. Their graves are with the people whose welfare they sought; and these will preach both to the

Christian and the heathen. Their lives, their consecration, and their deaths are all cherished in our own land, and are bearing fruit. Already some have come forward and wished to labor where the departed toiled and died; others are preparing to follow their example, and thus their influence will live and be perpetuated.

Six candidates for the ministry, one physician, and two young ladies, are under appointment, who will soon go forth to their several stations. These were commissioned during the year; others have since applied to be sent by the Board.

The receipts of the year were, from all sources, \$271,940.62, or, from the Church proper, \$240,888.98. This is an advance from the living membership of \$5,516, but a decrease in legacies of \$65,057, or a less sum, in the aggregate for the year's operations, by \$59,541, than what was received in the previous fiscal year. Though the most rigid economy was used, and some of the estimates for the year were not met, there was a deficiency of \$44,602. In some Presbyteries there was a noble advance, but in others there was a very serious falling off. The First Presbytery of New York increased \$7,224, and in a few others there was an important gain; but this was not sustained throughout the Church, and the result is a debt to cripple and embarrass, unless special efforts are put forth for its payment.

It is sad to think that the most discouraging aspect of this cause is its home and financial. The work abroad has its painful features, but these are to be expected, and are not enfeebling; but even there it has advanced beyond the home interest in it, and the ready and hearty ability of the Church to carry it on. Weakness is where strength should be shown, and a failure where Christ-like sympathies and action should be manifested. As the eye is directed man-ward, there is something dispiriting; but when turned to the promises and the declarations of Jehovah, there is everything to encourage, invigorate, and sustain. In this circle all is bright and luminous. There is a vast difference, however, between what the Church will be and is-between the Christian consecration of the future and the present; but it is with the present, in its immediate bearings upon the prosecution of this work, we have to do; and it is here where the cause has suffered. Men and women have laid down their lives with joy on the field, but with heavy hearts they looked homewards, and felt that their No complainings on their part that efforts were not properly seconded. they had to suffer and to die; but many that the means were not furnished to meet the steady growth of the enterprise and the new openings around them.

The missions are the same as in former years, except the addition of Kolapoor, which has occupied in the past an independent position, but is now, with its missionary, taken under the care of the Board. This mission needs to be strengthened. The force in China has been enlarged, but it is

small compared with the greatness and pressing necessities of the field. India, in its working agents, has been the most depleted. There our oldest missionaries are at work; several have been in the service thirty years and The most interest has, however, centered around the Laos Mission. Its successful beginning and its bright prospects were suddenly clouded by the arrest and murder of two of the native Christians and the warrant for the apprehension of others by the authorities. awakened the interest of the Church at home, as well as many in the foreign field, in those who have shown such a noble spirit in commencing and carrying on the mission, and also in those who laid down their lives for the truth's sake. Several new churches were organized during the year; two of these in Brazil, where the truth is taking firm hold, and where more laborers Some of the churches in Liberia enjoyed the reviving influare needed. If some did not receive such large accessions as in ences of the Spirit. the former year, nearly all the churches report additions. And here it is a pleasing fact to record that, in five years, the membership of the mission churches have more than doubled. Thus, in China, the number of communicants has increased from 253 to 646, in this period; the one church in Brazil, with its 33 members, has grown to six churches and 262 members. The increase in the laborers, in this time, has been 21 missionaries, 11 ordained natives, 11 female assistant-missionaries, 55 native assistants, and over 1,600 scholars; and though the contributions are inadequate to meet such a healthy condition of the missions, yet the advance in the receipts, in the past five years, over the previous five, has been \$280,975.

Work among the women in pagan lands, as well as in papal countries, has ever engaged the attention of the Board. Thus, under constant religious training, are 300 girls in boarding-schools, while 854 are taught in the day-schools—most of these in India. In some of the churches in China, the female members outnumber the males, and in India in not a few of the churches they are at least equal. But others, who have been secluded by social customs, are gradually being reached; and in this way the demands of the Board for more female laborers are increasing. The report shows what is doing among the women in India, and the need there is for the churches to push forward this department of service.

The tabular statements of all the missionaries connected with the Board, from the beginning, the native missionary laborers, and the annual receipts—found in the appendix of the Report—are of great value, and they show that the Board has enjoyed the smiles of heaven and the approval of the Church all through its history; they show that a great preparatory work at home and abroad has been accomplished, and that never since its organization was it in such a noble position to go forward and reap a rich harvest for the Lord. Most of its early friends, with its first and second Corresponding Secretaries have passed away, but its friends were never so numerous and its position for aggressive action never so strong; and if new friends are to gather around it, increased prayer to be made for it, and en-

larged efforts for its growth are to be put forth, all who have stood by it and labored for its highest welfare in the past will rejoice and be exceeding glad.

THE ORPHANAGE AND SCHOOL AT FUTTEHGURH.

THE town of Futtehgurh, which lies near to the important city of Furrukhabad, is some two hundred miles from Allahabad, and was occupied by our Church in 1838. It was then important as a military and civil station. It extends about two miles along the Ganges. On the edge of this place, and near to several villages, stand the mission-premises, consisting of an Orphan Asylum, an Industrial Establishment, a Christian village, a farm of sixty acres, a church, etc. In the severe famine of 1837-8, in Northern India, many orphans were collected at Futtehgurh and other points, which were placed under the care of our first missionary, Rev. H. R. Wilson; and from that time to this that Orphanage has been maintained, and has received the blessing of the Most High. Out of it grew the Christian village; in it have been reared several who have borne a noble testimony for the truth; from it have gone catechists, Bible readers, teachers, and preachers; and by means of it much will yet be done for that country. In the village is now growing up the second generation of Christians, who, it is hoped, will exert a more salutary influence upon the heathen around. The tent-making is in the hands of these Christian villagers, and they are doing well by it. In 1841, a church was organized, of four native members, all of whom underwent a fiery baptism in the mutiny, but nobly maintained their principles. To this church many have been added; in 1849, there was a remarkable awakening among the scholars, of whom twenty-eight united with the church. During the mutiny, this station suffered most severely; the missionaries were murdered, the mission-premises destroyed, the church and school scattered, some of whom were subjected to the severest trials—some died from starvation and exposure, others were slain, and others cruelly treated; but many were graciously preserved, and were again gathered together by Rev. R. S. Fullerton, and placed under the care of the Mission. From that time the progress of the work at this place has been steady—the church has grown, and now numbers ninety members, who are looking around for a native pastor, and expect to support him.

New buildings have been constructed since the mutiny, and the Orphanage and the school are presented to our readers in the sketch that has been drawn by Rev. T. S. Wynkoop. The Rev. W. F. Johnston has charge of this station.

COMMUNICATIONS FROM THE MISSIONS.

Mission among the Jews.

As yet our Church has only one missionary among the Jews, and he is able to devote only part of his time to this work. Whether this is all that our body should do among this people in our own land, is a question of solemn import. Our readers will perceive from this statement of Rev. John Neander something of his labors and his field. Amidst many discouragements, it will be seen that he is not spending his strength for naught. May the work and the worker be remembered by the Church!

The mission amongst the Jews in New York and in Williamsburgh becomes more and more important to me, the more I come in contact with certain Jews of different religious characters, and with their frank expression in regard to Judaism and Christianity. In fact, the present state of the Jews in this country, in their divisions in doctrines, in worship, and in their relationship toward Christianity, can be seen from frequently published lectures, sermons, and polemic essays, in political and religious papers.

The Jews are divided into different par-We find in New York and elsewhere the so-called Modern Reformed Jews who in the form of worship have assumed a good deal of the solemnity and decency of Protestants. Some portions of the ancient prayer-book are chanted in their synagogues; also the German is used-German hymns and German preaching, where the members are German. Then the Radical Reformers have something remaining yet of the old prayer-book, which suits their system of belief.

While the first revere yet, somewhat, the teaching of the ancient rabbis, but do not consider their laws binding, the second ridicule many teachings of the rabbis, and deny the inspiration of Moses and the Chasidim, a bitter fanatical party, and prophets in its true sense.

Jews, or Talmudists, who cling to the belong more to the liberal and learned

old mode of worship and observances of the oral law, without right, vigor, or life.

Amongst the first two classes are men of real learning and good education.

Then we find in New York City some Jewish congregations whose members use the Chasidim, and who may be considere I fanatics in the highest degree.

During the past year I have come in contact with Jews of these different classes. I have, as in former years, visited them in their stores, shops, and dwellings, and saluted others in the streets and on the ferry-boats or in cars.

The Jews, with whom I have been acquainted for some years, have generally treated me as their friend; and as it is the natural inclination of the Jew to converse on religious points, I have had no difficulty to talk to one or another on these important subjects. Testimony of the majesty of our Saviour Jesus Christ was repeatedly given by several Jews I thus met; and some Jews, and especially Jewesses, listened to me with attention and often with devotion. Some Jews requested me to spend an evening with their families at their residences, which I did, and our meetings were of a social kind, conversing on several topics, scientific and religious. Then did I hear some of the members of those Jewish families state in a glowing manner the greatness and purity of Jesus the Nazarene, and the elevating character of his mission; and I think I do not err in stating that there are many Jews who think deeply on the truth as it is in Jesus, and are not far from the kingdom of peace and happiness. Many may be checked in free and public profession by Jewish influence and other Jewish connections.

I met also with Jews who belong to the often I was treated by them in a hateful Then we find the so-called Orthodox and mean manner. Some other Jews, who

in my study. We then dwelt largely upon and are now the most zealous defenders many religious questions, with which the of the pure word of God. This is the Jewish mind is agitated, and upon differ- Lord's work, blessed be his name. ent portions of the Old and New Testa-· ment Scriptures.

I cannot, of course, state what the result of my poor efforts amongst the Jews during this year has been; though I can state of only one learned Jew, that he often in rapture spoke of Jesus, believing that He is the Messiah, yet I had not the courage to urge him to be baptized; I have learned to be very careful in this matter. I leave the result to the good and wise providence of the Lord. In our place of worship I have also sometimes noticed Jewish faces, especially during the forenoon services, when in fine weather the house was crowded by attentive hearers. I have also seen Jews at funerals, where I addressed the audience in the houses or at the graves, and I have attended at least eighty funerals during the last year.

Thus the Gospel seed was sown upon many hearts of the Jews; and may the gracious Jehovah give his blessing to the words spoken in his name! I also believe that a good, healthy influence proceeds from the testimony and the Christian life of a goodly number of the members of our congregation upon the Jews. Many have to deal with them, and speak to them of Jesus, whom they love; and not only the parents, but a large number of the youth of our church have a good inthey associate. school as scholars.

the Sabbath day to proclaim the precious Rev. Mr. Priest's instruction, with a view is in the hearts of many Germans. For- still rendering efficient aid to Mr. Priest.

class, spent hours with me in the evening have experienced a remarkable change,

Liberia. W. Africa.

Monrovia.

REV. H. W. ERSKINE gives in the following letter some facts of interest connected with a late meeting of Presbytery, and as bearing upon the progress of the work in Liberia:

WE returned from our Annual Session of Presbytery on the 17th of December. We never enjoyed a more harmonious and delightful session of Presbytery. The religious interest in Greenville. Since, had been increasing for several weeks previous to the meeting of Presbytery. Many souls had experienced a change, and many others were serious, having requested the prayers of the people of God. The advent of Presbytery, was therefore looked for with earnest desires for an increased outpouring of the Holy Spirit. During session its religious meetings were appointed and kept up twice each day.

Candidates for the Ministry.-After organization, was the careful examination of the candidates for the gospel ministry. This business was attended to in a spirit of hope and fear, mixed with gratitude to our Heavenly Father for His goodness in sending us so many promising applicants to labor in His vineyard. Three persons offered and were received under fluence upon Jewish children with whom the care of the Presbytery, viz.: Richard Recently we have had Bigham (married, but has no children); several Jewish children in our Sabbath- he came out in the "Golconda," in 1866; he brought out with him an informal By the great mercy of our Heavenly license which Presbytery could not re-Father, I have thus far been kept in body ceive; but he was taken under its care, and spirit, so that I have been able on as a theological student, and placed under Gospel to old and young. A deep interest to his formal licensure. He has, and is mer infidels have been brought to value The second is Zechariah Kennedy, a their souls, and grasp warmly the precious young man not yet twenty-one years old, Some who were Roman Catholics who lived with the late sainted Boecklen,

and has been impressed somewhat with feel within. Two Foreigners purchased his meek and Christian-like spirit. The them. I will send an account of it by third is a youth about fifteen or sixteen the next "mail." years old, who not long since professed to have been converted to God, during a discussed, and we all feel glad to hear of series of meetings in the Presbyterian the success of Dr. Pinney in collecting Church of Greenville-Rev. Mr. Priest's. He is a promising youth. These three make six candidates under the care of the Presbytery :--to God be all the glory.

State of the Ordination — revived Churches.-Mr. John M. Deputie was ordained to the office and work of an Evangelist, by Presbytery, on the evening of the 14th December. He preached his trial sermon from Eph. 1: 3d verse. It was a solemn and interesting service, and made a serious impression on the minds of many, as was ascertained by the increased number of enquirers the following morning who attended divine The free conversation on the service. state of religion within our bounds, came off Monday evening at 8 o'clock. It was truly gratifying to listen to records of the Holy Spirit's doings in the several counties, townships and settlements of our little Republic. Every place where God's holy name was recorded had been visited with greater or less displays of Divine grace. All of our feeble churches had shared in the revival and quickening influences of the spirit; and all had increased by the addition of a few. Nor was the cause of missions. Christian education and the fund for disabled ministers, and the wives and children mencement, sometime in January until of deceased ministers forgotten. The stated supply of the church in Clay than a month for the preaching of God's Ashland, St. Paul's River, remarked that Word to the multitudes who assemble he preached to the poorest congregation from all parts of the country to bathe in within the bounds of Presbytery, having the sacred waters. The numbers, though but a few members-39 all told-and small at first, gradually increase as the two-thirds of these poor. Yet he had people keep pouring on, until the great striven to inculcate into them, something day, when the great sandy plain, partialof the obligation to give. The result ly enclosed by the Ganges and Jumna, was seven dollars worth of socks and as they unite to form one stream, is a liv-Liberian currency with a prospect of ing mass of human beings, pressing forsome coffee, etc. These poor people ward to or returning from the bank of were acting out what they professed to the river. After the great day, the num-

The question of education was fully funds for this purpose. Still we need a Christian education for our people, under the auspices of the Church. It is because we who live here think that we better understand these things, and that one from this Presbytery could do much good in imparting proper information to the Board and Church generally, Rev. John Priest has been commissioned, as you will see from an extract from the minutes of Presbytery, to represent Presbytery in the ensuing General Assembly. We want Africa to meet America and shake hands on the occasion of the celebration of the " union nuptials."

Hurrukhabad Mission. A. India.

LETTER OF REV. F. HEYL.

The great Mela at Allahabad.—I have already been nearly two months a resident of the great capital of the North-West. I begin to feel quite at home, associated with Mr. Wynkoop, at the Jumna. Since my arrival, in January last, I have been chiefly occupied in attending the great Mela, held annually on the banks of the Ganges, at its junction with the Jumna; continuing uninterruptedly from its comthe middle of February, giving more bers fall off rapidly, with the exception tered far and wide among the people of of one or two days, when the Mela sud- the country; so that, although the numdenly fills up, only to decrease more ber of converts is yet very small, comrapidly, until the close. Our preaching- pared with the number of those who still tent was pitched in a convenient spot, on remain in the darkness of heathenism, the principal thoroughfare of the Mela, the Church is yet fulfilling the command so that as many as possible might be in- of the Saviour, to make known the Gospel duced to stop and listen, and the preach- to all men. The Gospel is becoming well ing be kept up the entire day.

by two German missionaries; one the Rev. Mr. Heinig of Benares, and the other the that keeps the numbers in our churches venerable Mr. Ziemann of Ghazeporeboth of whom did much to render our tent attractive to the passing crowds. The character of the preaching partook largely of the argumentative, which is usually the case at a Mela, or a religious festival, as there are many devotees and teachers who are inclined to dispute that truth which deprives them of the source of their profit and influence, by showing forth the errors and falsities of their own religion. At the same time, there was a fair and faithful statement of the doctrine of salvation through the mediation of Jesus Christ, of the simple but interesting story of His life and death, from the manger at Bethlehem to the resurrection in the Garden, with earnest exhortations to accept the offers of mercy.

We were not alone in the great work of proclaiming the message of salvation to the heathen. Farther down, on the same street, about a quarter of a mile, was the tent of Mr. Davis, of the Church Mission; and still farther down, near the river, that of the English Baptist Mission, where three brethren were actively engaged the greater portion of each day.

earnest and faithful preaching at a Mela, vant. I pray that, with God's blessing, especially one so large as that of Allaha- he may become a true convert to the bad, inasmuch as you are brought in faith, although I cannot say as yet whethcontact with people from all parts of er he is sincere, or has come to me with the country. The truth—as proclaimed some motive of self-interest. I am now by God's servants, and contained in Bibles just finishing the second year of my resiand religious books, which are sold or dence in India, and have much to thank given away to those who are desirous of the Lord for, during that time. Good possessing them—cannot fail to be scat- health, opportunities and facilities of ac-

known in all parts of India, so that it is We were greatly assisted in our work not so much a want of the knowledge as a refusal to obey its voice of invitation so small.

> May God, in His mercy, incline the hearts of these poor, wretched people to accept the salvation which He has so graciously provided for them !

In Camp.—Since the close of the Mela, Mr. Wynkoop and myself have been out on a short itineration through the country to the west of Allahabad. already been out nearly three weeks, and intend to keep the camp out if possible ten days longer, if the weather be not too warm. I will be obliged to return to the station at once, to look after some matters of business there; but Mr. Wynkoop will remain with the camp until it returns to the station. During the short time we have been out, it has been our privilege to visit a great many bazars, held in large towns, and preach in many villages, and trust that the scattering of the seed may not be in vain. I have with me now a young boy, the disciple of a Fakir, who, during the Mela, heard the preaching, forsook his teacher, and came to me, wishing to know about Christ and the true way of salvation. I have kept him with me ever since under instruction, and One cannot estimate the importance of took him out in tents with me as a ser-

active missionary work, are among the could be more desolate, entirely among numerous blessings which the Lord, of the fields, far from any residence of man; His own pleasure and in His mercy and and nothing but fear of the midday sun grace, has bestowed upon me, who, at could have forced me away without a best, am but a poor, wretched sinner; all sketch. The latter half of my journey of which should lead me to sincere re- was by a narrow footpath along the pentance for all past failures in the dis- Ganges, though the main stream of the charge of duty, and a desire to be more river was a mile away across the bottom, earnest and faithful in the future.

WE extract, from a private letter, the following incidents of this trip, written by Rev. T. S. Wynkoop:

A Morning's Work .- I started again from Kara on my way. I came directly upon an old bridge crossing a dry ravine, behind which were some pretty palmtrees; and that, too, I jotted down-a good morning's work. On the backs of the first two sketches, I asked the people whose houses I had drawn to write on their names and residences. So if you ever get to see the pictures, you may read, if you can make out the written Persian text, the proper name of the sketch and of the man whose house is seen. I doubt very much if there is a single person in the United States who can read the character. It would be a good joke to carry them to some of the leading Oriental scholars, to be deciphered.

it was well on in the day, and I found feature of paved streets. The afternoon the sun very hot. But for that, I should was very warm and close. We soon had have stopped twice more among the ruins a large audience gathered, listening to of some ancient tombs, perhaps five or the preaching; which had not proceeded six hundred years old. I did go a quar- very far, when a Hindoo pundit, a Brahter of a mile out of my way, to visit one man, broke out in a white heat of passion, old tomb—rather a whole establishment, vehemently denouncing the whole Christomb, mosque, chambers, and towers—tian faith, and charging the catechists built all of a red stone, and in a peculiar with falsehood. When he had exhausted rounded style of architecture, different his breath, which he did in two minutes, from anything I have seen in India. It and was too angry to get his "second was very beautiful, though hardly large wind," he demanded that his Hindoo enough to be grand. Much of it was friends should not listen to a word we fallen down; seeds lodging in the crevices were saying, and actually drove them off had become large trees, which had thrust like a flock of sheep. Two Mohammedans apart the stones with that mysterious who were by, undertook the same office power of growth, which, in the course of for their people, took several boys by the

quiring the language, and engaging in years, accumulates such force. Nothing now under cultivation, but flooded during the rains. Fortunately, light clouds scudding across the sky, both added to the beauty of the scene, and to my own comfort. Presently, the temples of Shehzadpoor appeared on the bank of the river, and a vast Serai, or hostelry now, fast falling into decay, but showing that centuries ago a great stream of traffic had ebbed and flowed beside the river. Now the grand trunk-road is some miles distant, and even that is comparatively unused, since the railroad has taken the bulk of the carrying trade of this great valley of the Ganges.

When I reached our camping-place, I found that my carts had not yet arrived, though they soon came up. I had a good nap under the trees, and was in capital order for breakfast when it was served at half-past one o'clock.

Interference.-Later in the day, we went into the bazar of the town, a quaint old By the time I was ready to start afresh, place like Kara, but with the aristocratic neck, and hustled them away; so that in a breaking-up of these relationships. And three minutes' time, there were not above many an inquirer is told by his wife that half-a-dozen left to listen. We, however, he must not take the final step towards quietly stood our ground, and after the scattering, went on with the address: and in five minutes more, three-fourths of our hearers were back again, listening with more interest than before.

Lodiana Mission. A. India.

Lodiana.

this communication, from Lodiana, in regard to a class of people who are groping after the truth or are anxious to embrace it, and yet have to encounter the greatest obstacles, of which we in Christian lands know but little. These difficulties should be considered in the preparatory work of evangelization; and this class should be remembered more frequently by the Church in her pleadings with the Most High.

Inquirers.—In a district where the Gospel has been preached for so many years, it is not surprising that we should find a good many individuals that have. for a longer or shorter period, carried about with them, not only the conviction that Christianity is true, but also a sincere wish to embrace it, as soon as their circumstances would favor such a move. But so many are the obstacles, and so great is the struggle, that year after year passes away, and the favorable opporno access to the female portion of the population; the inquirers, therefore, al- ingly painful to behold. We have seen most always belong to the other sex. The the young inquirer following us up to wives, from mere ignorance, often bitterly our camp for thirty-five miles, and bravoppose their husbands in this matter; ing all opposition, and submitting to be and in doing so, they find no difficulty in forcibly separated from his wife whom enlisting the sympathy of their heathen he loved dearly, and to be harassed by relatives and neighbors. The conviction frequent messages brought by his relaof the husband of his duty receives a tions, that she was being given to ancheck, in many cases far too powerful to other man. And at last, in a weak moresist. Again, the early betrothals and ment, he yielded to the tempter, and actual marriages of the children prove returned home, choosing rather to obtain parent to change his religion; for the Christ. Let us not judge him harshly, popular feeling goes very strongly against but rather ask, how many Christians, in

embracing Christianity until the daughters have joined the husbands, or the lads been placed in possession of their brides, or until a suitable match has been made for the babe she carries in her arms, or the little urchin, who, though running about already, is still nursed from his mother's breasts.

But when a season of scarcity arrives, THERE are some suggestive things in and at last famine invades the landwhen the children begin to look emaciated and the bread in the house becomes scanty-then it is that the wife, who generally is more concerned about the things of this world than her husband, is willing to listen to his remonstrances, and to join in the decisive step to bundle up the few things, and to march off to the Mission station. Here, for the first time, she has an opportunity to hear the Gospel, and to form an opinion of those who profess it. She may be touched with the truth, and may eventually become even the better Christian of the two; or, like Lot's wife, she may look back to her former abode, and long for her old associates; and she may tease and trouble her husband till he consents to march off with her and the little ones-most likely in the dead of night.

The Mission year has been rich in the tunity is not found. The preacher has number of inquirers, and the struggles of some have been very severe and exceedfrequently to be serious obstacles to the his wife than to bear the reproach of more favored lands, would have stood firm under such an ordeal.

ing to heathen usages. And when his ten deaths-all children of native Chriswife declared that she too must go back tians, inquirers, or of the Orphanage. to her village, he bowed meekly under this stroke also, and gave her up for the regularly throughout the year, and con-Lord's sake. Praise to Him, that enabled siderable spiritual interest was manifested him to make this sacrifice. On being ex- by most of the members of the Church in amined before a meeting of session, he the preached word; and the attendance gave a full and clear account of the nar- on the ordinances has been good in genrative of the Gospels; but when at last eral. A new elder and a deacon were he was asked how his Saviour died for elected by the Church, and ordained him, he was so overcome by his feelings by the pastor. It is a matter of great that he could not go on, but buried his thankfulness that we have to record no face in his lap. For a while we sat lis- serious cases of discipline. tening to his sobbings and sighs, till he church members are beset with infirmihad gained sufficient composure to pro- ties, we do not wish to deny. It would ceed with his statement. He was bap- be a matter of surprise if it were not so, tized subsequently. His wife has since considering the deep degradation and the rejoined him, and even his daughters great corruption of heathenism from have been permitted by their husbands which the Churches have to be raised. to return for a while to their father's house. They are, in the meantime, further instructed in the Christian religion.

We have kept no account of the number of those that came to us professedly as inquirers. For obvious reasons, it was necessary, and yet exceedingly difficult to discriminate between those that were influenced by worldly motives, and those that seemed to be real inquirers. A few of the latter found occupation in the press or bookbindery; and the others, being weavers, were assisted in setting up their workshops in the Christian village, and in disposing of the articles they with and related to Nai Some Boon, one turned out. How many of them will re- of our church-members, he came to lodge main and eventually be found worthy to with us. Here he heard the truth, and be received into the Church, we cannot heard the exhortations of his relative, tell. The Lord will in due time show and of the native Christians at their evenwho are His, and who are not.

The Church.-During the year, eight new members were received on profes-We have seen the husband taking up sion of their faith. Six of these were puhis abode in the native Christian village, pils from the Orphanage, and one, a forwith his wife and two nearly grown-up mer pupil of a similar institution in another daughters, and when his sons-in-law came part of the country. One only, therefore, and claimed their wives, he submissively; was received directly from amongst the but not without a severe mental conflict, heathen. Besides these, there were two gave up his daughters to go back into members received from other churches; heathenism, and to be treated harshly by twelve infants were baptized, three their heathen husbands for not conform- couples were married, and there were

The church-services were maintained

Siam Mission.

Petchaburi.

LETTER OF REV. S. G. McFARLAND.

Baptism of Nai Sat.—We have just passed through the "week of prayer"and a precious season it has been to us. Yesterday was our communion, and we received one addition to our Church by baptism-a Siamese man of respectability. His name is Nai Sat. He came into town to attend a law-suit, and being acquainted ing worship; and after returning home,

he thought of what he had heard; and the light came to him, and on his return said to his friend, "I believe in Christ." This was the beginning of his instructions which led him to offer himself for baptism. He lives at Yee San-half a day's travel by boat from here; has a family, and a great circle of relatives; and we hope he will be the means of leading many of them to the Saviour. are some others interested. and we hope ere long to receive other additions to our Church. We held meetings for the natives twice a day, morning and evening, besides worship and prayers in English every alternate day. The people listened with fixed attention, and sometimes a sigh and a tear told that the heart was moved. We hope for still greater results. We are preparing for the new chapel, and expect to commence to build soon. By contributions in the church here, we have been able to put up a house at Wangtako, for the accommodation of those who go out there. Klai is there now doing what he can to enlighten word of God at his mouth. the Laos. They are so given to drinking that it is difficult to make any impression on them or get them to listen. As soon as they understand that drinking is forbidden, they wish to hear no more, as they are unwilling to give up their pleasures.

The Industrial School and its Needs .charge of this school. It will pay. school to continue.

Rev. J. W. Van Dyke refers, in his letter of January, to some other matters of interest at this Station:

Last Sabbath we had communion, and admitted one person to membership. This man lives a considerable distance away, and is rich and has considerable influence in the section of country where he lives-There is another who thought to join; but he was providentially hindered this time, and hopes to be able to do so at our next meeting. We observed the week of prayer, having a special service morning and evening, in Siamese; and Monday, Wednesday, and Friday afternoons, in English. We prayed in faith, and believe the Church at home did the same; for the answer has already come. manifest that the interest in religious things and the spirit of inquiry is much greater than it was before that week began. One man came and asked Mr. McFarland to come and preach in his house; and when he went there, he found a number of neighbors had been invited especially interested in that field. He is in and a company awaiting to hear the

Canton Mission. S. China.

Canton.

LETTER OF REV. H. V. NOYES.

Up the North River.—After an hour spent in loading our boat with beds, tables, chairs, books, boxes, bundles, food to We are glad of the encouragement you eat, and water to drink, we are away for give, in your last letter, for the Industrial a trip of two weeks up the North River. School here. You say that you are wil- Our party is as follows: Rev. George ling to send a lady to take charge of it, Piercy, Rev. S. Whitehead, and his wife, if one can be found. I am sure a number and Miss Radcliffe—all of the English of offers will be made, if you will let it be Wesleyan Mission-my sister, and myself. known that you are ready to send out a Our boat is a "Ho-Tau," fifty feet in lady for this school. We here have heard length, twelve in width, with rooms nearof more than one that could be obtained. ly seven feet in height. Room No. 1, I wish very much you would strive to the occupying about six feet of the boat's utmost to send a lady competent to take length at the bow, is occupied by ser-This vants and native assistants; No. 2 is our demand is imperative, if you wish the parlor and dining-room, by day, and a bed-room for Messrs. Piercy, Whitehead,

and myself, by night. In the morning, the city, leaving a tract or small book in we pull up a few boards, and down go each shop. Went on to "Sam Shin" our mattrasses and bed-clothes under the (Three Waters), so called because streams floor. The next room is for the ladies; lead from it, in three directions—and still beyond is a small room where they anchored for the night. Near it stands arrangements and a place for the boatmen China. It is said that the architect spent to sleep. There are thirteen of them, considerably more money than he had and their business, for the next sixteen agreed to in building, and failing to obdays, is to pole, and paddle, and pull us tain the surplus by subscription from the 150 miles up the North River, and back people, went to the top of the pagoda, again. wood nailed across them, afford footing for the boatmen, along each side of the A half-dozen on each side, they go to the bow, thrust their long bamboos to the bottom of the river, lean down hard upon them with their shoulders, and push the boat along as they walk from stem to stern, shouting at the top of their voices. This, with their heavy tramping, makes them, so far at least as noise is concerned, masters of the occasion. eleven o'clock, in the bright moonlight, we reached Fatshan. The country through which we have passed is a very fertile plain, formed by the alluvial deposits of centuries, and yielding two and even three large crops of rice per year to the inhabitants of the crowded villages with which it is everywhere dotted. The boatmen go on with their howling and tramping until two o'clock, A. M., when we anchor at the village of "Shah-Hau" (Sand Mouth), so called from the sandbanks which gather in the river here.

A splendid Pagoda.—At four o'clock, next morning, we are off again, and soon street Chapel, at Canton. landing-place was Sainam.

Behind all this are the cooking- the finest pagoda that I have yet seen in Narrow planks, with slats of and cast himself headlong to the ground. The "Tai-Pings," during the great rebellion, were never able once to effect an entrance into this old walled city. We entered the principal gate, and in the large, open space in front of a Confucius temple, distributed tracts and talked with the people. Some of them said that no one had ever preached the Gospel there before; but one of them said that he had heard Mr. Preston in the Treasury-street Chapel. We here enter the North River, having hitherto been going west.

> In our walk this morning (November 17), stopped to examine a large brick kiln. The clay is worked up by water oxen, tramping around in a circle, as though turning a mill stone. One of the men moulding clay, said that he could make 2,800 bricks in a day. They use wheelbarrows and board tracks like men making railroad at home. Wild grass from the mountains and pine branches are used for burning the brick. Reached Lo Pau at three o'clock, and stopped for an hour; then went on some distance, and anchored for the night.

The River.-Next day we circulated reach the village of Sin Tong. Here we tracts through the village of "Tai-Tong," land, and spend some time distributing and just beyond the village found a wild and selling tracts and books; and one of grove of gnarled trees and thick underour number, standing at the roots of a brush, which took me back in thought to large banyan-tree, proclaims the unsearch- my own native land. At this distance from able riches of Christ to the crowd who Canton, the water of the river is very stand around. One man tells us he has clear, and there are numerous sand banks, heard Mr. Preston preach in the Treasury- some one-fourth of a mile wide and two Our next or three times that length. Mr. Piercy very low at this season of the year. and I passed through the main street of banks rise from fifteen to twenty feet

second man shovels in the sand.

"Shek Kok,"

The Country and its Products.--In our morning walk of to-day (19th), we came was blowing too bard this morning (20th) across a sugar-making establishment. The cane is pressed in the same manner as at home, and the juice at once boiled down. The pressed and dried stalks are The cane is brought from the field, on carts drawn by bullocks. These carts have large wooden wheels made fast to the axle which turns with them. Two long poles cross the axle, kept in place by wooden pins projecting from the under side, the axle turning between the pins when the cart moves. The two poles extend in front like a pair of thills, at the end of which a crooked stick is fastened, which serves for a yoke. and could trace the river nearly double Under this yoke an ox is driven; a man that distance in either direction. mounts his back, and away they go! The plains are dotted with villages, and the country here brings vividly before me the fields of sugar-cane, sweet potatoes, peascenes of other lands and other days, nuts, and rice, with the beautiful bamboo The fields of sweet potatoes are like the groves, give them, from this lofty height, patches of potatoes at home, well represents the Indian-corn, and the over the high hills on the opposite side of wheat and buckwheat are just like the the pass, we could look down upon the wheat and buckwheat on the other side plain beyond, and trace the course of a of the world. On a sharp bend of the stream that wandered through it and river we pass the "wave-turning temple," then poured its waters into the river on and all the afternoon are approaching a which we had come. The wonder is that lofty range of hills, through which we the river ever came down through this

above the surface of the water; but we must go, but cannot yet see where. At are told that during the rainy season the four o'clock we begin to see the narrow water rises high above these banks, flood- gully that cuts the mountain in twain, ing large tracts of land which now are and soon enter the rapidly-flowing waters covered with patches of wheat, sugar-cane, of the "Tsing-Un" Pass, anchoring for sweet potatoes, mulberry-trees, rice, and the night at the Buddhist temple of "Fi peanuts. They are gathering the peanuts Loi Tsz." The stream is some 300 feet now. The vines, from the roots of which wide and very deep, green like the shalwomen are picking the nuts, are pulled low sea, while lofty hills of limestone up by making a "water-ox" drag a pole rock, barely covered with earth and grass with iron spikes in it across the field, like and occasional pines, rise steep from the a horse-rake. The sandy surface soil is water's edge on either side. We went up then all sifted for the nuts which still re- the hill, on the right bank, to the first main. The sieve is a large basket, on two and second temple, and then returned long bamboo-poles, resting on the ground with the purpose of going higher on the at one end, and in the hands of a man morrow. The wind was rising, and by who shakes them at the other, while a dark was sweeping boisterously down the pass: but committing ourselves into the Anchored to-night at the market-town hands of Him who never slumbers, we safely slept.

> A grand Mountain-view.—The wind to admit of going up the pass; and so we conclude to climb the mountain-range on the river. The ladies went up part way, and Messrs. Piercy, Whitehead, and I went on until we reached the highest point of the range. I think it must be 3,000 feet high. From this lofty peak we had a fine view of the plains below, in nearly every direction, bounded in the far distance by rugged limestone mountains, that rise up in solemn grandeur all around them. By means of a good glass, we could distinguish the "Tsing Un" pagoda, fourteen miles down the river, The cane the appearance of a vast garden.

mountain-pass at all, but did not seek stems long enough to reach the floor, sat the plain on one side or the other. If down upon beds and stools, and listened church-spires arose from all these scat- with great attention to what we had to tered villages—if all these hamlets were say, frequently exclaiming: "Chan-ge! the happy dwelling places of those who love the true God, and worship Him in sincerity and truth—this would be a scene of rare grandeur and beauty indeed; and so I thought, as I stood on that lofty mountain-top, and breathed a prayer that the Lord would hasten the day of His coming. On our way back, we stopped at the Buddhist temple, and Mr. Whitehead preached a short time to the priests and others there and I left with them the little book, "Come to Jesus." May it lead some of them to Him. It was warm climbing the mountain, but we found a cold wind sweeping down the pass, on our return, which kept us inside the boat, and finally compelled a resort to shawls and blankets. And now the lamps are lighted, and we have gathered around the table for the evening. It is Saturday night, and a few hours more will have closed the days of a very pleasant week.

The Sabbath and its Services .- Last night we anchored close by the village of "Tam Tong." Messrs. Piercy and Whitehead preached here, and my sister and I went to a little village, a mile up the river. We found here a man who had heard preaching in Canton. In the afternoon crossed to the east side of the river. The boat could not get to shore on account of the shallow water, but the men met the difficulty by carrying us ashore on their backs. Messrs. Piercy and Whitehead went to a large village called "Shek Le Wai," and I; with a native assistant, to a small one called "Lo Tam Kong." This had not more than twenty or thirty mud-houses, built mostly on one street. The few men who gathered round us seemed exceedingly pleased; would have us go into a house, sit down, and take a cup of tea; wished to know whether we walked, enjoying it much, and occasionhad a place to stop for the night, etc., etc.; ally shouting, in order to catch the clear after which they lighted their pipes with echoes that, with beautiful distinctness,

chan-ge!"-True, true, as we endeavored to explain to them the way of life. When we came away, they were profuse in their thanks, and said that we had good hearfs. One of the men said that he went to Canton once a year, to sell geese. We asked him to come and see us when he came again, and then bade them all good-bye. Many of the hills here are terraced to the very top, and a good deal of rice is cultivated. On the west side of the river, and many miles away, towers a lone, lofty peak, which strikingly reminds me of old granite-built Monodnoc, in Southern New Hampshire.

Bamboo groves are all along the riverbanks, and the people on the hills are cutting wild grass and pine branches, ready for boating to the brick kilns far down the river. I am surprised at the sparseness of the population-few villages, and very small. We find occasionally kilns for burning lime. That grand old reminder of Monodnoc towers purple in the distance as we cast anchor for the night!

Blind Boy's Pass.—After breakfast, on the 23d, Mr. Piercy and I passed through the village of "Wong To," distributing books and tracts. The people manifested more curiosity here than at any former village, crowding around us and following us to a considerable distance when we We shortly entered the "Blind Boy's" Pass, which I think surpasses all former ones. It gets its name from a stone which is fancied to resemble a blind boy. The high hills on each side, in some places rise up perpendicularly hundreds of feet from the water's edge. narrow path where the boatmen walk to track the boat, is in many places fifty or sixty feet above the stream. Here we

swering rock. small boat and a large bird swimming near it. Directly the bird plunged beneath the water. We waited and waited for it to come up, until it seemed as though it had had time to drown twice over, when up it came with a large fish in its mouth. The fisherman reached out his pole, took in the bird, and robbed it of its fish, and then pushed it into the water again, It had a ring upon its neck to prevent it from swallowing. Down it went again, and again came up with a fish, but this time a small one. which I was glad to see it succeed in swallowing. As we came out of the pass. we saw, on looking back, three peaks of one hill, the middle one higher than the others, and all together looking surpris_ ingly like a hawk, with half-expanded wings, just ready for flight, and therefore called "The Hawk."

Passed, next morning, the district city, "Ying Tak;" but we defer our visit until our return. The water is very rapid, frequently shallow, and there are many sandbanks, so that we make slow progress. We passed one large boat, loaded with coal and aground. The boatmen said they had been there five days, and now had no rice to eat. Yet they did not seem to be making any effort to get away, and some of them were asleep. At the ferry-landing at "Ying Tak," Mr. Whitehead met with a man who had heard the Gospel preached at the chapel of our Mission, in the western suburbs. Towards evening, Mr. Piercy and I distributed tracts and books, in the large village of "Mong Fu Kong." Here was a man who had heard Mr. Preston preach in the Treasury-street chapel.

The Cave and the Friests.—A little after

came bounding back to us from the an- feet in depth. The lower story is twenty We caught sight of a feet in height, and at the rear has stairs to the upper story, with wax candles burning. In this cave is an image of the goddess "Kun Yam," and several fat, lazy priests, who live upon the offerings of deluded people, who are constantly coming to worship. From the mouth of the upper story I dropped a stone. It was just two seconds reaching the water. so that its height cannot be far from sixty feet. We then visited a small, dilapidated temple, built in a cleft of the overhanging rock, and here, on the whitewashed walls. recorded our names and the date of our visit, hoping it might give some future travellers the same pleasure which it gave us to find in this same spot the well-known names of a party, who, several years ago, had come hither from Can. We then turned our faces homeward. Found it was market-day at "Mong Fu Kong," and so stopped and sold a dollar's worth of books at a few cash each. Arrived at "Ying Tak" in the afternoon, and immediately sent in our cards to the magistrate. He was busy at the time, but a man from the "Yamun" called in the evening, and the magistrate afterwards sent his card. sold books, for an hour or two, to the amount of 2,500 cash; and Mr. Whitehead preached to a large crowd of people Towards evening we all went up a hill near the city, followed by a noisy but good-natured crowd. Here we found a beautiful prospect on every side, one of the most beautiful that I have seen in China.

A natural Tunnel,-Made a visit, next morning, to "Pik Lok Ngam." This is a natural tunnel through a high range of hills, and is a half hour's walk from the river. It is some 200 feet in length, and eight o'clock (25th), arrived at the "Kun perhaps seventy-five feet in width, and It is in a high limestone seventy-five feet high. With all my cliff, which rises straight up from the strength I could barely throw a stone to water to the height of 500 feet. The the top of it. A beautiful stream, where cave is entered by a flight of steps from the fishes play in water clear as crystal, the water. It is more than a hundred runs through the tunnel and by its side

a path wide enough for the little carts hour or two. On my return, I went to drawn by bullocks. The hill directly the other end of the town, where some over the tunnel is 250 feet high, but at a laboring people were resting, and talked little distance on either side rises to the to them. A well-dressed official, from a height perhaps of 500 feet, while the range of mountains in the background is probably 1,000 feet high. From the top of this huge limestone arch depend stalactites ten or twelve feet in length. As we look towards the river, huge piles of rock rise steep from the plain, like mammoth haystacks, sugar-loaves, anything else you like to imagine, which is larger at the bottom than the top. We left the place, delighted with our visit. Just before leaving, we united our voices in a well-known hymn. Standing beneath that enduring arch. God's own handiwork. and which His word alone will destroy, and conscious, I trust, of His sublime presence, we sang "Forever with the Lord," and then "Praise God from whom all blessings flow;" and as the answering rock gave back its solemn echoes, we felt like building tabernacles there. I left, pondering in my heart how "Every prospect pleases, and only man is vile."

Arrived on the 27th at the district city, "Tsing Un," at half-past two, P. M., and stopped to distribute tracts. The people were quiet and orderly, and there seemed to be very good shops along the streets where we passed. It is on a broad sandplain, so that we got a very poor view of it, A man of whom I inquired said, that it contained some tens of thousands of inhabitants. To-night we anchor at the large market-town, "Shek Kok," to spend the Sabbath.

leaving a small book at each house. Af- the dialect spoken at Canton. ter breakfast, I crossed the river to an-

station near by, came out. He took one of the tracts which contained the Ten Commandments, with something additional, read it through aloud, and then said that the doctrine was good. handed him "Come to Jesus." He looked at it a little while, turning over the leaves. and then handed it back. I told him to keep it. He started away, but presently turned back and asked me if I would not drink tea with him. I went with him. was very politely received by all who were in the house, and when I went back to the boat, sent a small package of small books and the whole New Testament to them. Mr. Piercy held a service with the Chinese, in the boat, in the afternoon. At sundown, we went to the top of a small but steep hill, on which is situated the "Sheung Ni Ka" pagoda and there sitting down upon the ground, we sang some of the songs of Zion in a strange land. As darkness was coming down upon us, we again sought our river home and the Sabbath evening's Monday and Tuesday, we swept down the river, with a fair wind and tide, and by three o'clock of the second day were safely at home.

By this trip I have been much impressed with the importance of Canton as a centre of mission effort. To the farthest point which we reached, we were continually finding those who had heard the Gospel preached in Canton, and cer-Sowing beside all Waters.—Early in the tainly a large portion of the population morning of the 28th, we went ashore and of this province in this direction lies distributed books. The town is mostly within fifty or sixty miles of this great on one street, that stretches along the city. We found also that, as far as we bank of the river; and we passed along, went, the people were able to understand

Our party separated with many good other small village, but found most of the wishes for each other, and all agreeing inhabitants at work in the fields. Mean, that the sixteen days of our trip was one while, Messrs. Piercy and Whitehead went of those bright spots in life's experience to "Shek Kok," and preached for an which memory will not willingly let die.

This book has been before the public but a short time, yet it has been received published that sets forth such a worker Christ's true men. It pictures the life of self. an Evangelist in Christian and heathen more for our perishing race. His motto and excite them to noble deeds.

Memors of Rev. W. C. Burns, Missionary to seemed to be, "This one thing I do;" China, by Rev. Islay Burns, D.D. New York: and in this he was eminently successful. Robert Carter and Brothers. Here he was truly great.

We know not when a volume has been with the greatest favor by the Church at in the vineyard of the Lord, and one It is a noble tribute to one of whose heart was so much in the work it-

It would subserve the missionary cause lands; and no man can trace his self- if this volume could be put into the denying and self-consuming devotion to hands of every Evangelist in the foreign Christ's cause without being stirred to do field. It would cheer the hearts of many,

MISSIONS OF OTHER CHURCHES.

A Visit to Hindu Women.

THE wife of a missionary of the Scotch Free Church in South India, thus speaks of May. 1870:

do so?' 'Then why do you worship a god that cannot hear or see or speak? God is without form, and you put dis-Free Church in South India, thus speaks of a visit to some of the Hindu women. They replied, 'Oh, we don't believe they we quote from the Free Church Record have power; only for appearance sake of May, 1870:

After this we persuaded them to sit down when they were "Maundgaum, 28th December. - This in the verandah of the temple, and showafternoon we considered ourselves very ing our books, said, 'This is God's Book; successful, for on entering the village we soon noticed a group of respectable wo-men congregated together near an open began to read, but their curiosity had to door. The sun was still bright and rather oppressive, so when we drew near number of questions: Then they told them and made salaam, Virima said, us who was the chief matron of the 'The mem sahib is tired, will you let her house, etc. Seeing them so friendly, we rest in the shade?' They at once con-asked them to send for more neighbors, sented, and let us pass into the court, and soon a number of little bodies were around which were a number of buildings. despatched to the neighbouring houses, One in the centre was guarded by two and quite a number of women dropped men—a little temple. As we entered, in. The better-class ones the house one of them, thinking that our object mother called to come near her and the was to see this temple, said, 'Would we friends seated around her. Nearly all of like to see the idols?' and opened the them had large nose-jewels and abundoor. There was one very large one, dance of ear-rings, bracelets, and neck-called Parasnath, and quite a number of laces, evidently of real gold, with plenty little ones, all placed round about like of pearls, etc. When they were all as its latest the chout forth wives. what children would arrange as a doll- sembled there might be about forty wives, house. They told us every time a mem-with a number of girls of all sizes ber of the family dies, a new idol is add- Pleased with our audience, we began and ed to the number. They had not the read to them the tract called, 'Good slightest hesitation in letting us go quite News.' Then Virima spoke to them, near, so we turned round, and there bequestioning them as to how much of it side the idols, with the women all crowd-they understood, and trying to make it their gods. Remarked to them, 'They spoke to them. They all sat until we have eyes, do they see you?' 'Oh no,' were tired and it was time to go. As we they laughingly replied. 'They have ears, rose to leave they began to talk and again do the hear?' Laughing still more, they to ask questions, and we with difficulty cried out, 'No, no; who expects them to got away."

MISSION ROOMS, NEW YORK, MAY 21, 1870.

ANNUAL MEETING OF THE BOARD.

This meeting was held on the 3d of May. The Report of the Executive Committee was received and approved; it will be laid before the General Assembly and afterwards published. The chief thing to be regretted in the history of the year is its ending with a debt of \$44,601.99. We trust this debt will be provided for before the meeting of the Assembly. The usual narrative is given of the missions, which are generally in a condition to call forth thanksgiving, and the hope of still greater advance in the work. The Board requested the gentlemen now in office to continue in the discharge of their respective duties until the expected new arrangements of the Board are made. On the Sabbath evening preceding a sermon for the Board was preached in the Brick Church, by the Rev. Leroy J. Halsey, D.D., which, at the request of the Executive Committee, will be published in the Foreign Missionary of next month.

LATEST NEWS FROM OUR MISSIONS.

INDIA.—Rev. W. F. Johnson, March 23d, mentions the admission to the church at Futtehgurh of a blind boy, of whose case he intended to send an account before long. Rev. M. C. Carleton, March 23d, reports his having lately baptized two inquirers, near Ambala. Rev. J. M. Alexander, March 29th, speaks with encouragement of the apparent interest in his preaching among the Hindoos on a journey lately made for this purpose; and he refers to the visits by Mrs. Alexander at the request of three native gentlemen to the zenanas of their houses, under interesting circumstances. Mrs. Alexander writes to express her pleasure in the hope of being soon joined in her missionary labors by a young lady from Pittsburgh, Penn. The Rev. John Newton, whose arrival in England has been heretofore reported, reached this country on the 19th of May, leaving Mrs. Newton for a time with her relatives in England. We regret to learn that her health has not yet been restored.

SIAM: LAOS.—Letters from Chiengmai, February 5th, and Bangkok, March 10th, lead us to hope that Providence is so directing matters that the mission among the Laos will not be suspended. Greater favor seems to be shown to the missionaries by the king. Mr. Wilson and his family would probably remove to Rahang, the frontier Siamese town, where many Laos people live; but Mr. McGilvary expected to remain at Chiengmai until the return of the king from Bangkok. The Rev. N. A. McDonald and his family, arrived at New York, May 17th,, on their return to this country for reasons of health.

CHINA.—The Rev. C. Mateer, February 20th, reports the admission of three hopeful converts to the church at Tungchow. At Canton in February, a poor cripple from the hospital was received as a member of the church. The presence of the new missionaries, and the departure of some of the older ones, made this celebration of the Lord's Supper a time of tender interest. Two friends at Canton had presented a handsome silver communion service, etc., for which the missionaries express their thanks. The Rev. C. F. Preston and his family have returned to this,

country on a visit after sixteen years of labor at Canton. The Rev. Charles R. Mills and his family, whose departure from Tungchow on a visit for health was reported some time ago, after spending some months with relatives in Ireland, arrived at New York, on the 19th of May.

AFRICA.—We learn with much regret the death of Mrs. Menaul, wife of the Rev. John Menaul, on the 17th of February, shortly after her confinement. Her last days were eminently peaceful. Her departure is greatly regretted by her associates, and much sympathy will be felt for her husband and his two motherless children. also regret to learn the death of the Rev. Harrison W. Ellis, at Cape Mount, Liberia, on the 8th of March. His widow and a daughter will continue to be engaged in teaching in Liberia, and sincere sympathy will be felt for them. The Rev. J. M. Priest, to whom reference was made in our last issue, arrived at New York, on the 29th of April, on a visit, after twenty-seven years of work as a pastor at Sinou, Liberia.

Brazil.—Two persons were admitted to the church in Rio de Janeiro, on the 6th of March, as mentioned by the Rev. A. L. Blackford, under date of March 25th,

SEMINOLES.—The Rev. J. R. Ramsay, April 14th, mentions the admission of three new members to the full communion of the church. He also mentions, as we regret to learn, the death of the Rev. John Lilley, on the 12th of April. Mr. Lilley was for a number of years connected with this mission, and he had lately returned to the Seminole Country, when he was called to his rest after a short illness.

•	
DONATIONS	Pby of Allegheny Otty.
TO THE	North ch, 20; sab sch for Rio Chapel, 11 31 00
BOARD OF FOREIGN MISSIONS	Central ch, 185; sab sch, for Petchaburi, 94.26.239 26 Leetsdale sab sch
IN APRIL, 1870.	Providence ch
IN AFRIL, 1010.	Sharpsburg sab sch, to ed. Mary Herron in India
SYNOD OF ALBANY.	Concord ch 10 00
Pby of Albany.	Oak Grove ch
• • •	Bridgewater ch, 183.85; sab sch, 55.89; Liz-
Saratoga Springs ch, 122.29; for Kolapoor, 61; Newland Miss. Chapel, 5.29	zie and Volney Coe, 1
int cii, intere rans	Pby of Beaver.
Pby of Londonderry.	New Brighton sab sch 44 00
1st ch, Newburyport	2d, Beaver Falls, ch
•	L.m
Pby of Mohawk.	Mt. Pleasant ch
Oneida Valley ch 9 29	Newport ch. 8 87 West Middlesex ch. 41 00
Pby of Troy.	
2d ch, Troy, 275.91; for Brazil, 17.64293 55	Pby of Erie.
Green Island ch	Sandy Lake sab sch
Sandy Hill ch	1st ch, Meadville, 58; sab sch, to ed. child in Dehra, 12.50
Lansingburg ch	Park ch sab sch, for Shantung sch 25 00 Washington ch 61: sab sch to con Henry
٠	Washington ch, 61; sab sch, to con Henry Lewis and S. E. Phipps L. MS., 15 76 00
1,288 30	Milledgeville ch 5 90
SYNOD OF ALLEGHENY.	1,199 27
Pby of Allegheny.	STROD OF BALTIMORE.
Brady's Bend ch sab sch. 20 25 Plain Grove ch, Mrs. Mary Barber. 25 00	Pby of Baltimore.
Amity ch. 12.50; sab sch. 10	Baltimore 2d ch
Harrisville ch, 41; sab sch, 15	Baltimore 2d ch

Glade Run ch..

Pby of Carliele.	Pby of Sangamon.
Dickinson ch, 50; sab sch, 10	Farmington sab sch, to ed. boy at Benita 11 25 Petersburg ch, 129.80; Little Girls' Miss. Soc'ty, to ed. boy and girl at Lodiana, 50 209 80
Bibles in thina	Soc'ty, to ed. boy and girl at Lodiana, 80309 80
New Bloomfield ch	SYNOD OF INDIANA.
Pby of Potomac.	
North ch, Washington	Poy of Indianapolis. Morristown ch
. 468 54 Synod of Buffalo.	Pby of Madison.
Pby of Buffalo City.	Lexington ch
Rast ch, Buffalo 5 00	Pby of Vincennes.
Pby of Genesee River.	Evansville ch
Central ch, Geneseo, sab sch	Indiana ch
Bath ch	78 50
Pby of Ogdensburg.	STNOD OF IOWA.
Hammond ch, Mrs. Jennette Wright 5 00 Rossie ch 5 88	Pby of Cedar.
195 88	Walcott ch
SYNOD OF CHICAGO.	Pby of Dubuque. Independence ch
Pby of Bureau. 1st ch, Aledo	Epworth sab sch
Princeton ch and sab sch	Pby of Frankville.
Pby of Chicago.	Rossville ch 7 00
North ch, 6.50; sab sch, 85	Pby of Vinton.
Pby of Rock River. Morrison ch, for Corisco	Jefferson ch
Galena German	42 00
Pby of Warren. Oquawka ch, 10.25; sab sch, 6	STROD OF KANSAS.
Oquawka Junction ch	Pby of Neosho.
	Sugar Valley ch 1 85
186 08 Synod of Cincinnati.	SYNOD OF KENTUCKY.
Pby of Chillicoths.	Pby of Ebenezer.
Red Oak ch 6 00	1st ch, Maysville 88 00
Pby of Cincinnati.	Pby of Louisville. New Castle ch, J. E. Cooper, 5; sab sch, 10 15 00
Dhy of Mami	
2d ch, Springfield	Pby of Muhlenburg. Hopkinsville sab sch 2 00
Phy of Oxford.	•
1st ch, Hamilton 41 58 Bethel ch 19 00 Reilly ch 10 00	Pby of Transylvania.
Reilly ch	1st ch, Danville 147 72 2d ch, Danville 147 78 Concord Col'd ch 9 25
Pby of Staney.	Pby of West Lexington.
West Liberty ch and sab sch	2d ch, Lexington, 24.25; Class No. 5, 15 89 25
808 98 Synod of Illinois.	898 95
Pby of Kaskaskia.	SYNOD OF MISSOURI.
Greenville hab sch 9 83	Pby of St. Louis. Bethlehem ch
Pby of Peoria.	Bethel ch
Princeville sab sch. 20 00 Lewistown sab sch 48 17	Kirkwood ch sab sch
Kinwood ch 90 00 Yates City ch 8 00 3d, Peoria, ch 65 10	Corondolet ch 18 65 Emanuel ch 21 50 2d ch, St. Louis, sab sch, for Ningpo 306 10
Ply of Saline. Olney sab sch	Pby of Upper Missouri. Rosendale ch
Shawneetown ch 88 55 Odin ch 8 80	498 56
	200 00

SYNOD OF NASHVILLE.	Pby of West Jersey.
Pby of Holston.	1st ch, Bridgeton, 490, to con Rev. C. R. Gre-
Greenville and Tusculum College sab sch 5 00	gory L. M., 80
Timber Ridge ch	Cold Spring ch 22: seb seb, 16
8 00	Cape Island ch, 12.70; sab sch, 16. 28 70 Cold Spring ch, 38; sab sch, 27 60 00 Deerfield ch. 130 12 Millville ch 21 50
STROD OF NEW JERSEY.	Millville ch
Pby of Burlington.	8,398 58
Mt. Holly ch 10 00	STROD OF NEW YORK.
Fby of Elizabethtown.	Pby of Connecticut.
1st ch, Rahway. 4 50 Elizabethport sab sch. 11 00	Patterson ch
	South East Centre ch
Pby of Luserns.	Gilead ch
Wilkesbarre sab sch	dec'd, 20
Wyoming ch, 87.50; sab sch, 5 42 50 3d ch, Pottsville 25 00 1st ch, Tamaqua 15 00	Port Chester ch. 44; sab sch. 11
	Pby of Hudson.
Pby of Monmouth.	
Manchester ch, 12.50; sab sch, 1.50	1st ch, Rockland. 1 00 Monroe ch, 255; sab sch, for Dehra, 10.45. 13 00 West Town ch, 78.79; sab sch, 26.42. 100 21 Hamptonburg ch 22 85 Goshen ch 34 58
Manalapan ch	Hamptonburg ch
Squan Village ch, 4; sab sch, 4	2d ch. Middletown140 00
Manalapan ch	Milford ch. 10 00 Mt. Hope ch. 10 00
Pby of Newton.	
Belvidere ch, Little Johnny's interest money. 85 00	Pby of Long Island.
Strondsburg sab sch	Smithtown ch 12 (9
Stewartsville ch	Pby of Nassau.
Phillipsburg ch. 10 00 Knowlton ch 89 25	Astoria ch
Hope ch	South 8d st ch, Williamsburgh, 80; sab sch, 100
Montana ch. 4 00 Blairstown ch, 70; sab sch, 80; J. J. Blair, 80.180 00	1st ch, Brooklyn. 57 46 2d ch, Brooklyn. 108 00
Stillwater ch. 10 00 Smartswood ch. 10 00	Genevan ch
Newton ch	Poy of New York.
Pby of New Brunswick.	Brick ch Chapel. 10 06 1st ch, N. Y., 5,325 58; sab sch, 29.98; Miss. sch, 89
Hightstown ch	sch, 89
Bound Brook ch, Interest on Steele Legacy 20 00 Kingston ch	1st ch, Jersey City, 85.12; sab sch, 50: 85 12 4th ch, New York
1st ch, New Brunswick 47 65	4th ch, New York
South Amboy ch. 15 00 2d ch, Princeton. 25 00	Chelsea ch sab sch 25 00 1st ch, Edgewater, S. I 8 60
	Scotch ch, Jersey City 28 50
Willy and Aaron Wiley, 8.27; U. J. R., 6;	Greenbush ch
Dutch Neck ch, 57; Children's Miss Boxes, Willy and Aaron Wiley, 3.27; U. J. R., 6; Alice and Sarah Grover, 5.20; Hiram Mount, Jr., 2; Two Others, 17 and 8	Pby of New York 2d.
4th ch, Trenton, 150; Infant School, to sup.	• •
child at Lodiana, 28	Sing Sing ch
Stoney Brook sab sch. 8 75 1st ch, Princeton \$17 11	Peekskill ch 32 51
	Lexington Ave ch
Phy of Passaic.	Pby of North River.
Westminster ch, Elizabeth, A Member	Calvary ch, Newburgh
Flanders ch. 7 00 8d ch, Newark. 20 77	Bethlehem ch
Oentral ch, Orange, 265.66; sab sch, 40 305 66 Lyons Farms ch	9,915 78 Synod of Northern Indiana.
1st ch, Morristown, Children's Miss. Soc'ty, to sup. child at Shanghai, 75; at Lodisna, 50.125 00	
	Pby of Fort Wayns.
Pby of Raritan.	1st ch, Fort Wayne149 04
Frenchtown ch	Pby of Lake.
1st ch, Amwell	South Bend ch
heathen children, 8 8 00	Goshen sab sch

Pby of Logansport. Remington sab sch \$ 00	Derry ch, Ladies' Miss. Soc'ty, to con Miss Rebecca Patterson L. M
	Bloomsburg sad scn, 30; Infant scn, 3.5088 56
Pby of Muncis.	Pby of Philadelphia.
Hartford ch	7th ch, Philadelphia
984 54 Synod of Ohio.	West Spruce at ch
Pby of Columbus.	Pby of Philadelphia Central.
Lithopolis ch	Central ch, Philadelphia
Mt. Sterling ch 10 00	Alexander ch 6 17
Groveport ch 2 91 Mt. Pleasant ch 18 00	North cn, Philadelphia
Dublin ch	Spring Garden ch. 24 10
Amanda ch	Spring Garden ch. 24 10 Richmond ch. 16 00 Kensington ch. 185; sab sch. 15. 150 00
Pby of Marion.	Cohocksink ch and sab sch
Marion ch. 18 00 Marseilles ch. 10 00	Pby of Philadelphia 2d.
	Roxborough ch 20 00 1st ch, Easton 385 00
Pby of Richland.	1st ch, Easton
Lexington ch, C. H. Beaverstock100 00	Frankford ch
Utica ch	Abington ch. 29 50 Port Kennedy ch. 52 00 Newportville ch sab sch. 8 43
Pby of Wooster.	
Dalton ch, to con David Morrow and James	6,600 69 Synop of Pittsburg.
Fletcher, L. ms	
ch, 22 94 00	Phy of Blaireville.
Pby of Zanesville.	Wilkinsburg ch
1st ch, sab sch, Newark 42 81	Beulah ch. 85 00 Peke Run ch 25 00 Ebensburg ch. 20 00
Senecaville ch. 8 00	
Muskingum ch	Pby of Clarion.
Duncan's Falls ch	Oak Grove ch
	Oak Grove ch
588 55	Bethesda ch Female Miss. Soc'ty
SYNOD OF PHILADELPHIA.	Pby of Ohio. Mt. Carmel ch
SYNOD OF PHILADELPHIA. Pby of Donegal.	Pby of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 10 00 10 00
SYNOD OF PHILADELPHIA. Pby of Donegal.	Pby of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 10 00 10 00
588 55 SYNOD OF PHILADELPHIA. Pby of Donegal. Strasburg ch, 20; Ella Hart, proceeds of Miss. Onion Red, 125	Pby of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 10 00 10 00
SYNOD OF PHILADELPHIA. Pby of Donegal.	Pby of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 10 00 10 00
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SYNOD OF PHILADELPHIA. Pby of Donegal.	Phy of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 Lebanon ch, to con Rev. Levi Risher L. 100 20 Sixth ch, Pittsburg. 130 00 Maple Creek ch. 3 69 Fairview ch. 8 00 Bethel ch, 28.50; Ladies' Miss. Soc'ty, to con Mrs. Sarah Jane Johnston, Mrs. Mary C. Fife, Mrs. Matilda R. Wilson, and Miss Jane Huev L. ws. 118.30.
SYNOD OF PHILADELPHIA. Pby of Donegal.	Phy of Ohio. Mt. Carmel ch. 19 50 North Branch ch. 10 00 Lebanon ch, to con Rev. Levi Risher L. 100 20 Sixth ch, Pittsburg. 130 00 Maple Creek ch. 3 69 Fairview ch. 8 00 Bethel ch, 28.50; Ladies' Miss. Soc'ty, to con Mrs. Sarah Jane Johnston, Mrs. Mary C. Fife, Mrs. Matilda R. Wilson, and Miss Jane Huev L. ws. 118.30.
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	90	West Alexander ch, 10; sab sch, 7.50; Bequest of two little boys, Charlie Truesdell and Isaac Moyes, dec'd, 2.50	00
Chester ch	00	Pby of West Virginia.	~
•			~~
. 19	46	Portland ch	m
STROD OF SANDUSKY.		Newburg ch	õ
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Kenton ch 10	, 00	Pby of Milwaukie.	
Pby of Michigan.			ΛΛ
1st ch, Plymouth	75	1st ch sab sch, Ottawa	50
59 SYNOD OF SOUTHERN IOWA.	80	. 104	50
		Total receipts from churches\$28,905	78
Pby of Des Moines.		_	
1st ch, Des Moines, 4; sab sch, to ed. boy at Canton, 25.86	28	LEGACIES.	
Decatur City ch 4	1 00	Estate of Mrs. Jane McClure, late of Elizabeth Township	an
Leon ch 9	8 00	Patterson's Estate 118	
Pby of Fairfield.		Legacy of Mrs. Abby Humphrey, dec'd, Steuben Co., N. Y	28
Sigourney ch 5	5 00	Bequest of Rev. Sam'l Steel, D. D., dec'd,	-
Batavia ch 8	3 20 3 25	Hillsboro, Ohio, less tax	JU
Vernon Prairie ch 4	1 70	Franklin, Pa	78
	3 00	Legacy of Miss Eliza and Miss Achsah	5 0
La Fayette ch 4	00 £	Breaily, dec'd, less tax 940	00
Liberty ch 5	5 00 8 00	2,687	<u>=</u>
	, 00	SYNOD OF REF. PRESS. CHURCH.	
Pby of Iowa.		1st Ref. Presb. ch, Philadelphia1,757	an.
Fort Madison ch sab sch	7 00	Ref. Presb. ch Board of Foreign Missions,	-
	9 81		_
SYNOD OF WHEELING.	, 01	\$1,998	30
Pby of New Liebon.		MISCELLANEOUS,	
• •	7 QK	E. O. B., 8; Gen'l Loomis, 2.50; Mrs. E.	
Pleasant Valley ch	5 00	J. V. Brown, Coal Valley, Ill., for Japan	
Deerfield ch	885	1.60: A Friend, for the Indians, 1; F. H.,	
Liberty ch	5 00	2,000; A Friend, 50c.; H. S. B. and wife,	
Pby of Steubenville.		22.50; sab sch, to ed. girl in Dehra sch, 10;	
Linton ch		J. M. Connelly, Texas, 2; A Friend, for	
	6 60	Ann Blydenburgh L. M. 80: Sam'l Miller.	
Two Ridges ch	6 56	North Benton, Ohio, 400; Proceeds of a	
1st ch, Steubenville, sab sch, to sup. Rev. W. F. Johnson 4	5 40	Mt. Pleasant ch. N. Y. 86.82; H. L. 200;	
New Comborland ch	KON	Rev. C. J. Collins, Wilkesbarre, Pa., 10;	
Big Spring and Fairmount ch, to ed. boy at Tungchow. 22 Bloomfield ch, Wm. Marshall	5 00	Mrs. Mary R. Mitchell, Philadelphia, 10;	
Bloomfield ch, Wm. Marshall	2 50	S. M. Grier, Frankfort, Ill., 10; J., 80;	
Pby of St. Clairsvills.		Willie E. Taylor H. M., 88.50; Rel Contrib.	
Weegee ch	5 00	Society, Princeton Theol. Sem'ry, 48,85;	
Martinsville ch 18	8 00	85; William Elliott, Birmingham, Iowa,	
. Pby of Washington.		Brewster, Shirlevsburgh, Pa., 5: Mrs. K.	
Hookstown ch	8 00	MISCELLANEOUS. "Feb. 1st," 100; A Child, Canton, N. Y., 5; E. O. B., 8; Gen'l Loomis, 2.50; Mrs. E. J. V. Brown, Coal Valley, Ill., for Japan sch, 10; Noble's Miss. Box, by a mother, 1.60; A Friend, for the Indians, 1; F. H., 2,000; A Friend, 50c.; H. S. B. and wife, Clearfield, Pa., 10; Port Jervis ch, N. Y., 22.50; sab sch, to ed. girl in Dehra sch, 10; J. M. Connelly, Texas, 2; A Friend, for Laos, 10; Richard Blydenburgh to con Ann Blydenburgh L. M. 30; Sam'l Miller, North Benton, Ohio, 400; Proceeds of a sale, 10u; A Lady, Greencastle, Ind., 5; Mt. Pleasant ch, N. Y., 36.92; H. I., 200; Rev. C. J. Collins, Wilkesbarre, Pa., 10; Cash, a friend, 173; Rev. Owen Reldy, 2; Mrs. Mary R. Mitchell, Philadelphia, 10; S. M. Grier, Frankfort, Ill., 10; J., 30; Albion ch, Ill., 20; Butler ch, Mo., to con Willie E. Taylor H. M., 85.50; Rel Contrib. Society, Princeton Theol. Sem'ry, 48.55; L. B., for Laos, 1; Jackson Co. ch, Oregon, 35; William Elliott, Birmingham, Iowa, 82.42; "L.," Prairie City," Ill., 2; Henry Brewster, Shirleysburgh, Pa., 5; Mrs. R. E. Townsend, Painted Post, N. Y., 5; Rev. D. D. Dickey, Cross Cut, Pa., 5; Mrs. R. G. McJunkin, New Texas, Pa., 2; Rev. J. Williams, of Midway, Macedonia ch, Ga., 4; Jas. Anderson, Anderson's Mills, 6	
Burgettstown ch. 56 Mt. Prospect ch. 82 Bethlehem ch. 32 Cannonsburg ch, 20; sab sch, 21 4	∪70 125	G. McJunkin, New Texas. Pa., 2: Rev. J.	
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FORE & GN

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July, 1870.

NEW YORK:

MISSION FIOUSE,

23 CENTRE STREET.

THE FOREIGN MISSIONARY,

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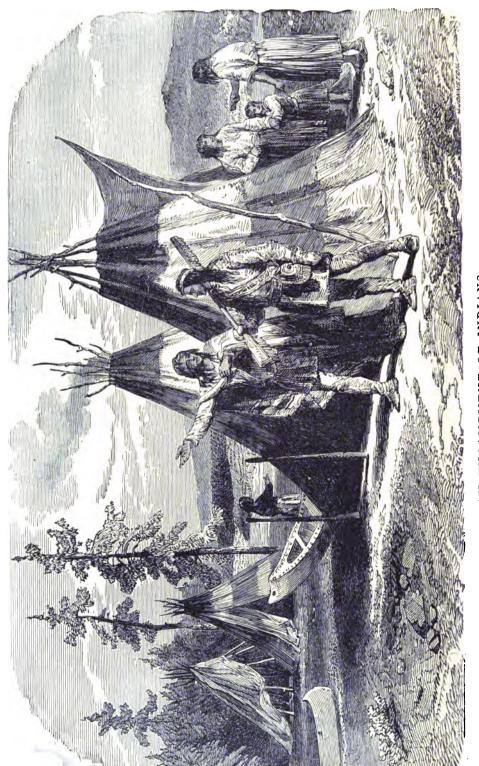
PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT OHURCHES.

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AN ENCAMPMENT OF INDIANS.

FOREIGN MISSIONARY.

JULY, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

THE EVANGELIZATION OF THE INDIANS.

THE attention of our Church is called at this peculiar juncture to its duty to the Indian tribes of our own country. Various circumstances combine to bring this class prominently before the nation, and especially the religious portion of the same at this time. As soon as this matter was touched by the General Assembly, through the Report of the Standing Committee on Foreign Missions, it aroused the deep feelings of the body, which showed that the heart of the Assembly was in the fullest sympathy with that Report, as it declared the obligation of our Church to care for these poor heathen, and to take efficient steps to enlarge its work among them.

The Presbyterian Church has ever taken a deep interest in the Aborigines of our land. In 1741 its first missionary was ordained, who labored with considerable success among several tribes in Long Island. In 1744 David Brainerd was ordained to the same work by the Presbytery of New York, who was aided and succeeded by his brother John Brainerd. of New York enjoined it upon all their members to take up a collection in their several congregations, for the purpose of propagating the Gospel among the Indians. The Oneida Mission was next aided, and soon after Rev. Charles Beatty and Rev. George Duffield were sent by their Synod to the Indians, in what is now the State of Ohio. In 1796 the New York Missionary Society, consisting chiefly of Presbyterians, was organized, and which established missions among the Chickasaws, Tuscaroras and Senecas. The General Assembly in 1801, called upon the Presbyteries to find out suitable men for this work, and in 1803 commissioned Rev. Gideon Blackburn to the Cherokees. From this time the Church was laboring in different places, giving both men and means to evangelize the Indian. results of its efforts were mainly passed over to the American Board in 1826, in the form of nine missions, sixty male and female missionaries, two hundred and fifty children and youth, and forty native converts.

Soon after the Western Foreign Missionary Society was organized, it directed its efforts to the Western Indians, and sent out in 1833 two mis-

sionaries with others to the Weas, a small tribe living in reserved lands, and in what is now a portion of the State of Kansas. Another mission was established among the Iowas and Sacs in 1835. These were transferred, with other missions by this Society in 1837, to the General Assembly, and constituted part of the missions of the Board. The following year the Board began labors among the Chippewas, and which mission, with its first missionary is still under the care of the Board. The Creek Mission was commenced in 1842, and that among the Choctaws in 1845. This latter mission was enlarged by the transfer of certain stations, missionaries and churches of the American Board to the Presbyterian Board in 1859. next mission organized by the Board was among the Omahas and Otoes in 1846, and this was followed in 1848 by one among the Seminoles, and in 1849, by another among the Chickasaws. The Board labored four years among the Kickapoos, and an effort was made about the same time to form a mission among the Blackfeet Indians. Its next mission was begun among the Winnebagoes, and last year work was commenced among the Nava-At this time the Board has five missionaries, two male and ten assistant female missionaries, five churches, and two boarding-schools, among five different tribes. The mission among the Winnebagoes has been suspended.

The American Board is laboring among the Senecas, Ojibwas and Dacotahs; the Baptist Southern church among the Cherokees and Chickopees; the Episcopal Board among the Santee Sioux; the Methodist Board among the Indians in New York, Michigan, Wisconsin and Oregon; the Methodist church South among the Creeks, and the Presbyterian church South among the Choctaws and Chickasaws. The Romish church has some twenty-five missionaries among eight different tribes. The Report of the Commissioner of Indian Affairs in 1866, makes the population of the Indian tribes in the territory of the United States, at 293,034. "The population of the tribes," says Dr. Lowrie in his "Manual of Missions," "which have Protestant missionaries, according to the Commissioner's Report, is 14.541. Add to this the number of Cherokees, Choctaws, Creeks, Seminoles and Chickasaws, among which tribes there are Protestant missionaries, and the whole number reached by Protestant missions is 61,937, leaving the number of Indians not thus reached 231,097." The population of the tribes where the Romanists are at work is about 17,000.

These figures show how little the Protestant church is doing to evangelize the heathen at our doors. The Board has been desirous of multiplying its force among this people, and sought last year for a missionary for the Pimas, but was unsuccessful. We trust that the discussion of the Indian question in the Assembly will be fraught with good, and that our Church will take an advanced position in regard to this work. What is done, must be done quickly, for some of the tribes. This the Church should realize, and furnish the means for the Board to enlarge at once its operations.

FEMALE MORTALITY IN THE MISSION FIELD.

It is important where opinion is sought to be moulded and such views as will control action are to be rightly directly by statements of facts, that these should be correct in themselves, and be presented in their proper relations. Facts may be taken out of their appropriate place so as to teach error, or things may be assumed as true that are not so in reality; and yet, when these are broken that forward to control public opinion or uphold a theory, evil is done. There are many loose statements floating about, and that are regarded as true, that have little substance in them; and, on the other hand, there are some things looked upon as dubious, that are real and genuine.

Whoever comes forward as a public teacher to shape action by a statement of facts, should be sure that every position is correct, so as to say nothing that will injure the cause of Christ, or be contrary to the mind and teachings of the Spirit and of the Word. Recently our eye fell upon a small pamphlet headed, "Statement of Facts," and without referring either to the writer or the object in view in its publication, we can say that after a careful perusal of the same, it could scarcely contain more misstatements. In justice to the writer, we do not believe that they were intentional.

In speaking of the noble and self-denying labors of the wives of missionaries, and of so many of these being cut off in the morning of their days, we read: "Women may well ask, 'To what purpose is this waste of noble woman's life?' Probably not one out of twenty of the missionaries to-day in the field, that are of middle age, but has his second or third wife." This reveals a fearful mortality among this class of devoted workers, and shows how deadly must be the climate in different mission fields to such. The qualifying word "probably," only intensifies the death-rate, as the exception to the rule is not even a certainty. Think of it—probably not one married woman out of twenty, of middle age, is living in the mission field to day; all have been swept away by the destroyer. This, to say the least, is a strong argument in favor of celibacy, or for that class of missionaries mentioned in Exeter Hall last year, by one of the ministers of the Baptist church.

Our Board of Foreign Missions may be taken as a type of other missionary organizations, as its fields are as healthy or as unhealthy as those occupied by other societies, and we find that about one half of its missionaries, or forty-two, have been from ten to thirty-five years engaged in evangelistic work; of these, twenty-nine have only been married once, thirteen more than once. On the field are the widows of five missionaries, whilst nineteen widows have returned to this country from their respective missions, after the death of their husbands, whilst some have remarried where they were laboring. It is a prevalent idea, fostered by such assertions as the one quoted, that the mission work is especially fatal to the female sex,

but this is a mistake. Take Corisco:—there have been connected with it thirteen missionaries and seventeen female missionaries; two more have died of the former than of the latter; in China, there have been at work since 1842, under the care of the Board, 50 males and 48 females; in this period 12 missionaries died in the field, and 6 female missionaries. In some countries the mortality has been greater among the females, but the number of deaths in all the mission fields is more arenly balanced among the two sexes than is generally supposed. Since the organization of our work in the Western Foreign Missionary Society in 1833, and then in the Board of Foreign Missions, 105 missionaries, male and female, have died in connection with it—53 of these were females and 52 males.

In Asia there have been laboring, from the establishment of our missions, 133 males and 144 females. In this period 27 male missionaries have been called away from earth, and 31 females, making the relative mortality among the workers nearly the same.

We hope that the above figures and facts will satisfy our readers that such statements as the one referred to are not "facts," but fancies, and are calculated to do injury to the missionary cause. This oracular declaration may give pain to parental hearts whose daughters have gone forth as the wives of missionaries, as well as interfere with some who are considering duty, and the figures conclusively show that the proportionate mortality among the sexes is no greater in the foreign field than it is at home.

THE FIELD FOR FEMALE LABORERS.

THERE is a growing desire on the part of many of the women of our church to be more actively employed in evangelistic work. Their past relations to this cause do not satisfy them. They have looked on, rather than have thrown themselves with all their energies into this enterprise. They have been content with what others of their household have given instead of sharing in the duty by their own personal gifts. few have been liberal supporters of missions, and have stood in the closest relations to it in all its departments, it is nevertheless true that many have given representatively, and have been satisfied with what husbands and fathers have done. Their interest has covered only part of their duty. Now some of this class, with others referred to, are desirous of doing more or manifesting their faith in the cause by their labors for it. Here and there the inquiry is made, What can we do, and in what way can it be done? The Report of the Standing Committee on Foreign Missions to the General Assembly, answers, in a measure, this question. It shows that the way for the employment of female laborers is open; that the number of this class must be increased to meet the growing demands, and that for the support of the work the Board is recommended to form female missionary associations to work in connection with it. This policy of the General Assembly is of great moment to the enlargement and successful advancement of the whole missionary enterprise, and to this in its bearings upon the cause, we shall again refer. Our object at present is to take up the field which we, as a Church, must cultivate in this particular line of effort, and which will, of course, be enlarged, if certain missions, as it is expected will, be transferred from the American Board to our own.

In the past, a great work has been done by females among the Indian tribes. Few fields have demanded of its laborers a more heroic and self-denying spirit, and these have been found from time to time as the calls were made. Some of the noblest instances of self-sacrifice have been in these very missions and amongst this class of workers. If the missions of the Board among the aborigines of our country are to be increased, as providential indications would show, then more female teachers will be needed, and especially if boarding-schools are established.

In South America, three unmarried women are engaged in missionary service. As the operations of the Board expand, and especially in Brazil, others will be required to teach and to visit the homes of the people. Japan there is at present no demand for this class of helpers; but as conversions multiply and access to the Japanese in their homes can be obtained for religious conversation or for educational purposes, there will necessarily be a call for such. There is an open door in many portions of China, and our missionary ladies, whether married or unmarried, find no difficulty in reaching the women of that country; yea, the good already accomplished among such, shows that they, equally with the men, have been reached by the agencies in operation. At work among the children and women of China are six unmarried females. There is plenty for others to do, if the Board had the means to sustain them. The missionaries at Petchaburi, Siam, have sent an urgent plea for a single lady for the Industrial School at that station, and a call may soon come from Bangkok for another.

In India, owing to the force of custom and Mohammedan influence upon the Hindus, the isolation of the native females is very marked. Still, other forces are at work in the way of education and evangelistic movements, which are doing much to break down social barriers, so as to bring this important class under the benign power of the Gospel, or of those who can proclaim it to them. It is, however, true that the number of native women who have any strong desire for social or religious improvement is very small, and yet it is a hopeful sign that this number is increasing. The Board has in Northern India seven unmarried ladies under its support; one in the field that has applied for appointment; two others who are working for the mission, but drawing their main support from England; it has also three young ladies under appointment. Those in the field are at work in the schools and in zenanas.

There is only one unmarried lady in the Corisco Mission; the other is at present engaged in missionary labor at Gaboon.

It is thus obvious from this brief survey, that the work in each of these fields can be enlarged, and must be to meet its growing necessities; and it is further evident that the women of our church can move in the fullest sympathy in this and other departments of labor, with the Board itselfa Board that is not engaged in only one particular duty or calling, but has in operation varied agents and agencies, and fulfilling in all, the highest purport of Christ's own commission, by preaching the Gospel to every creature.

This is an important consideration in this line of effort. Our female workers stand not alone; neither does their work. It is advanced by other active endeavours of the missionaries, and they in turn are cheered and aided in their labors by all who constitute the mission.

COMMUNICATIONS FROM THE MISSIONS.

Shantung Mission. A. China.

Tungchow.

MISS M. J. BROWN, of Tungchow, shows in this communication one of the ways of reaching the women of China with the gospel.

On the morning of the 14th of February Miss McLean and I left home, accompanied by one of our schoolboys, Sien Yin Che, and our cook, who is a Christian, and of whom, if he continues to grow in grace for a few years, you will hear, so I will tell you his name, "Foo Shin,"

We had four donkeys, and two muleteers were sent with us. We had a cold ride of sixty li (twenty miles), and arrived at Shin Teen about sundown, shivering and hungry, but were soon refreshed by a good supper, and then went to bed to get warm, and slept soundly till morning.

Women Listening to the "Doctrine."— Tuesday, the 15th, soon after breakfast, we walked to a village seven li from S.

our awkward use of the chop-sticks, but we managed to pick up quite as much of their food as would go down well. The women of the village came by scores to see; as fast as one group went away another came to fill their places, so that a confusion was kept up all the time, and it was very difficult to talk, especially as it was the first time a foreign woman had ever been to that village; they of course were very curious, and, with very few exceptions, none of them had ever heard the doctrine before, or knew what we were talking about. A crowd of men and boys stood just outside of the window and heard what was said, and I hope some of the precious seed fell upon good ground.

In the afternoon we went to see the interesting woman whom I mentioned in my last, and of whom the chapel was rented. She seemed glad to see us, but when anything was said about the doctrine she talked in such a reckless way, we were to visit the family of a man who has been quite shocked, and came away feeling interested somewhat in the "doctrine" very sad about her; but from what we for several months. We were well re-learned of her circumstances, I feel quite ceived and treated to what the Chinese sure it was only a ruse to hide from those consider a good dinner, but which we who have it in their power to persecute did not much relish. They laughed at her, her real interest in the matter, espe-

cially as the young man who is stationed ing a chicken and three eggs as a present at this place told me he has felt so strong to us, and said she was very poor and her an interest ever since his first and only in- husband a worthless fellow, who smoked terview with her, that he had been pray-' opium, and, instead of doing anything to ing for her every day.

tioned seems to be holding on her way, children, who were all married, and so no but I did not succeed in seeing her alone, longer any charge to her, and that she as was desirable. During this first evening, some seven or eight women, who had but just heard of our arrival, came in fore, talking about what came after death, to see us. They came, they said, to hear us "explain the doctrine," and to invite life. us to go to see them the next day. They promised to come to escort us just after breakfast, and asked a promise that we should remain at home and wait for them. They were as good as their word, and we were soon ready and went with them and spent nearly two hours, then went back to our rooms. After resting a little while, I started off to visit the family of a Mr. Tsaon, who has recently been baptized, leaving Miss McL. to entertain any who might come to see us. I had only got seated, when as many as thirty women come crowding in to see me, and I talked with them till noon, and then got up to go, but Mr. Tsaon said dinner was just ready, and insisted on my staying; I should gladly have been excused, but could not without wounding a Christian brother's feelings, so staid and ate my dinner just as I used to take quinine "from a sense of duty." After dinner the women returned, and we had another long talk, and then I left to make two but very little success apparently, and more calls, and returned home about sun- there has all along been so much opposidown, tired and hungry, and would tion to the gospel in this village, that gladly have been quiet for the rest of the even his little son could not go out of evening, but before we had finished our their own yard to play without being insuppers a dozen women come to see us, sulted; but that feeling seems recently to and expressed their great sorrow that we be dying out, and quite a number have were going away so soon. They staid all been coming, during the holidays, to the evening, but Mr. Lin and Sien Yin hear Mr. Wang preach and to talk with Che relieved my tired throat by "preach- him about the doctrine. Three men are ing" to them.

before we had eaten our breakfasts, bring- characters of the village, and a notorious

help her, spent what little she could earn; The young girl who was also men- that she had three daughters, her only had made up her mind to hang herself, but she had heard us, the afternoon beand she did not dare to put an end to her She could not sleep that night, thinking about what she had heard, and made up her mind to come and see us, and hear more about "this doctrine." She got up early and started, for fear we should get off before she could see us. We told her as much of the truth as she in her ignorance could understand, feeling that an impression had been made for good, and could only pray that Satan might not be allowed "to catch away the word that had been sown in her heart," She promised to come as often as she could to the chapel and learn from Mr. Lin, which is proper for her, being an old woman, to do.

> We reached Tsi Last noon on Thursday, and remained till Saturday morning, when we started for Meoon Kea.

An Interesting State of Things .- We found at Tsi Le a very interesting state of things. Mr. Wang was much encouraged. He had labored hard for two years with inquiring what they must do to be saved, Effect of the Doctrine.—The morning one of whom is a "respectable teacher," before we left Shin Teen, a woman come and another has been one of the worst gambler-Mr. Wang says, "the two ex- place where our road was no more than a tremes of the village,"

good evidence of a change of heart. Mr. heads on either side. The ascent was W. says he has spent all his time for the nearly two miles long, and the worst last three weeks at the chapel learning, piece of road I ever saw. It was bad only going home to eat and sleep. His enough at any time, but now so icy, we reply to those who ridicule and revile could not think of riding, and it was difhim is, "I once thought it impossible for ficult to get our donkeys along at all. me to believe this doctrine, but I do be- The one that carried our baggage was so lieve it now, and you need not revile." much afraid of falling that very often he Ou Friday Mr. W. told the men they would not lift his feet, and was slided need not come, and the chapel was given over the ground by one man pushing up to the women, who began to come from behind, and another before pulling. very early in the morning, and soon filled When we were about half way up we had up the little chapel, which will seat com- rather an amusing adventure, though at fortabl about sixty persons. Some few the time it seemed rather serious. Our staid all the forenoon and returned in the baggage donkey came to a place where afternoon, listening attentively to all that the road widened, but it was sidling and was said, making remarks and asking covered with ice as smooth as glass. The questions, showing they understood pretty little fellow planted his feet firmly on a well what they heard. Others showed safe spot just at the edge of the ice, and some little interest, but the greater num- all the pulling of the leader could not ber came merely to see what was going make him move an inch. Miss McL.'s on, and when they found they were not donkey with her empty saddle was folallowed to talk "idle words," soon got lowing just behind and attempted to tired, but as one group went, another pass, when he fell and slipped under the came, and the chapel was well filled the other animal. Foo Shin went to help him greater part of the time. We spent the up, when he too fell and went feet forewhole day till dark, only stopping long most under all. enough for dinner, teaching, Mr. Wang and his wife and Sien Yin Che assisting parte leading his army over the Alps, and us. The next morning, one of the women especially so when I saw one of the men who had listened so attentively the day fall down exhausted just as he reached before, came early while we were packing the top. The patience of these people up, to say that she had made up her mind under such circumstances is remarkable. to join the "foreigners' sect, for she believed this was a good doctrine." Poor Mr. Meaon, of whom you have heard, just woman! she did not know that she was at dark, tired and glad to find a shelter of not ready for such a step. She and two any kind. We had a little service on the others promised to come to the chapel on Sabbath conducted by Mr. Meaon, which Sundays, and learn more about this "get was very interesting. saved method," and we have heard since haps twenty persons present, who rethat they did really go to the morning mained during the service; as the door service last Sabbatb.

bridle path leading up a steep, winding The latter of these two gives seemingly gully, the hills towering far above our

I was reminded several times of Bona-

Inquirers.-We reached the house of There were perwas left open, others came and went, as An Adventure.—We started about nine they chose. The next day we spent in o'clock, and made the journey with- visiting several families of the village out stopping, eating our lunch as we and talking with the women. Wherever traveled. About two-thirds of the way we were, at this place, we were surrounded we got on comfortably, then came to a by a little group of women and children,

enough to allow us to eat or sleep. The prayers in the large room. people of this village were for the most women came into our little room and part friendly, and anxious to have us restaved with us, that they might hear main longer, but just now there is nothing through the open door, without being specially hopeful with regard to any of seen by the men. Many other women them, except Mr. Meaon's wife, and per- would have gladly come, but we had no haps one or two other women. The older room for them. brother talks a great deal about the doc- large room was well filled with men and

good deal of character, and excellent She has decided to go disposition. with her husband, and suffer if he suf-It was on her account that we went to this place. She is to come to the city soon to spend a month or two, to attend church and learn more of the truth than she can at home, as her husband is absent nearly all the time.

We left Meaon Kea on Tuesday morning for another village, Loa Toa Kwang, fifteen li distant, where one of our schoolboys lives. This boy's grandfather has but recently been baptized. He is quite a respectable scholar in the estimation of the Chinese.

The father and mother of the boy have leave so soon. learned not a little of the Christian doctrine, and are both known as "inquirers," Many more seemed anxious to be taught, especially among the women. One old woman very kindly offered us the use of one large room and a small sleepingroom adjoining which we gladly accepted, notwithstanding the wall of our sleeping-room, just under our window, formed one side of a pig pen, and its snoring occupant separated from us only by a wall. The woman told us just as we were leaving that these rooms were at our service at any time when we chose to come, and the next time she would "tidy them up a little for us."

We spent two days at this place, visit- at this village. ing during the day wherever we were in- homeward about half-past seven on vited, and "preaching," and each even- Thursday morning, and after a wearisome

who were scarcely willing to leave us long ing, after supper, Sien Yin Che conducted The last evening the trine, but cannot make up his mind to boys, who stood quietly (for we had no take up the cross and connect himself means of seating them) during the singwith the foreigners by joining the church. ing of the hymn, reading and explaining We were much pleased with Mrs. the Scripture, and prayers. Then Foo Meaon; she seems to be a woman of a Shin talked to them for about an hour, going over the principal doctrines of our religion in so clear, concise, and simple a manner as surprised and delighted us, and was really wonderful in a man who could not read at all, and who heard the truth himself for the first time but two years ago, and only six months since he heard to any purpose. The women were constantly making such remarks as these: "True words," "Truly," "No mistake." Foo Shin was followed by Sien Yin Che, who also talked for an hour, and was listened to attentively throughout, after which several remained for some time discussing what they had heard, and expressed their regret that we were to

I think there were more indications of an earnest seeking after the truth by a larger number of people at this village than at either of the other places, and we should gladly have remained a few days longer, but it was time for our school to commence again, and it was necessary to come home. We hope to return before many months and spend some time there. Three of the women told us they would, if possible, come to the city and spend a month or two here, and prepare themselves to go back and teach others. course we may be disappointed, as we are sometimes, but at present there is certainly an encouraging state of things We turned our faces home just at dark, hoping the tour had struction spiritually and intellectually. not been made in vain. How bright and cheerful our homes look, with our carpets and glass windows, etc., only those can appreciate who have spent a week or so in these little low, smoky Chinese houses. No wonder some of these poor women think they would be satisfied if they could find a heaven as nice as our foreign houses.

Corisco Mission, W. Africa.

In Memoriam.

THE Lord has called upon us, of the "Corisco Mission," again to deplore the loss of another Missionary. The hand of death has left a bleeding heart in a bereaved husband, with two orphan babes, to weep hereafter for a mother now in the presence of her glorious Redeemer.

Death often strikes, but seldom does it us; a work of eternal joy to her. snatch so loving and faithful a wife and it strike such a sudden blow or wound so deep. But God's will be done. Lord give us grace to say, "Thy will be done,"

of Feb., 1870, in her forty-second year, of low fever.

Her death was both sudden and unexpected; for her health had, in general, been very good. She had little "African fever," and seemed to enjoy better health here than at home in America. She liked the climate very much, both for its natural scenery and equal temperature, with its fruits and flowers, all of which she of God. "God has done," she would say, prized and enjoyed.

said of her that she was "The mother at fest to those who cared for her. was among the heathen and often changed, her strength, for the heathen who came feel and hope that God would spare her

journey of a hundred li, we reached under her influence, in giving them in-

She displayed no vain show of her worth or merits. Her simple modest life was a living witness of her walk with God; her upright sincerity, and enduring constancy won for her the esteem of all who knew her, and made them feel that in her they had a friend who could be trusted under But, above all, her all circumstances. calm resignation to, and entire reliance upon, her Saviour, gave her Christian brethren and the world the assurance that her faith was founded on the Rock of Ages, that her God was the Lord, that her treasure was on High.

These features were not the features of a day or a year of her life; but of her whole Christian life of above twenty years. But, like all Christian graces, as she grew in days they grew in strength and beauty, until death had done its work: a work of sorrow and sadness to

In her short illness she suffered little. mother as it has now done; seldom does She never once complained of pain, only weakness, which was expressed in her oft-repeated prayer, "The Lord give me strength, if it is His holy will."

But the fever continued, and bodily Mrs. Menaul died in Corisco on the 17th strength decreased. Like a stream, whose waters are suddenly cut off, passes away without a muratur or a ruffle, so she gently fell into the arms of her Saviour, conscious only of her growing weakness.

Death had no terrors for her, and so the entering into the valley of death was patient resignation to whatever God had in store for her, whether life or death. all that was done she recognized the hand "for us what we could not do for our-Her missionary life was a short one— selves, and God be praised." "God is so two years—and was principally devoted good in giving us so many good things in to her domestic duties. It can be truly Africa." Her gratitude was no less mani-She loved her home, though it thing was "so good," "so nice."

Her calm resignation and the degree of and worked diligently, to the extent of vitality which she manifested, made us all ij

precious life; nor was it till the last few of the Lord; as a part of that vast assemhours that we could make ourselves believe that it really was death,

But she is not dead, she only sleepeth, and will awake again to meet us all, not as mortal relations, but as the redeemed

bly whose robes are washed white in the blood of the Lamb, and whose voices are tuned to sing the song of "Moses and the Lamb." We shall meet again in peace.

JOHN MENAUL.

MISSIONS OF OTHER CHURCHES.

The Romance of Missions.

In an interesting conversation on Missions, held some time since, a President of a London College remarked, "It has been said that the Romance of Missions is gone, and they are now conducted on sound business principles. If that be true," continued he, "their glory is gone, and their success is at an end; if a balance is to be struck between the souls saved and the pounds spent, the blessing of God will not follow."

It is to be hoped that the spirit of worldly calculation has not so deeply penetrated the Church as our friend feared. Indeed, an incident he recounted -and similar ones frequently occurgoes to prove that the Romance of Missions has not quite died out. A good woman, in a small country town, was permitted by her husband to open a little shop. His own earnings being sufficient for the ordinary support of the family, she was to do what she liked with any- sist from his intention of going up, he thing she might gain. At the close of exclaimed, "What mean ye, to weep, and the first year, the profits of her labor break mine heart? For I am ready not to amounted to £15. She had worked hard be bound only, but also to die at Jerusafor it, and it was her own. She took it lem, for the name of the Lord Jesus." to her minister, and gave it as an anony- And with the utmost reverence must be mous contribution to the Missionary placed, as the grand exemplar of all vir-Society.

of the danger of the truth of our friend's distance in advance, HIM, "who though estimation of the consequences, that we HE was rich, for our sakes became poorask the attentive consideration of our that we through His poverty might be readers to his remark that when the Ro- made rich." And it is by means of this mance of Missions is gone, their glory and same self-sacrificing spirit that His work their success are at end. By the term is carried on in the earth. The kingdom, "Romance," as applied to missions, we whose foundations were laid in blood,

understand that idea of the word which one of the masters of modern thought means to convey when he says, "all virtue that goes beyond man's ordinary practice is romantic." And however incapable of this romantic action an individual may himself be, there is that in man's nature which invariably responds. with a throb of approving admiration, to the exhibition of it in another. Leonidas and his brave three hundred were romantic in the extreme, and successive ages have set their seal of approbation on the romance. Our own martyr who, with the stake in sight, all feeble woman as she was, walked on with the words on ber lips, "I cannot argue for my religion, but I can die for it," is an instance of still holier romance that to the end of the world will thrill all Christian hearts.

St. Paul was thus romantic when, on the prophecy of what awaited him at Jerusalem, his friends besought him to detue that goes beyond the ordinary prac-Still, it is with a profound conviction tice of man, though at an immeasurable cannot be built up by self-sparing hands. pull down that which the hands of our Whenever in the past history of the fathers and our own hands have built. It Church she has arisen, and showed her- is His own work which our Lord and Saself as "the body" of Christ, it has been viour has given us to do, and he expects by putting forth the same extraordinary us to do it in His own spirit. He took the martyrs as a host, the godly men who accomplished our redemption: "He empmaintained through an incalculably far tied Himself." milder, but as unremitting a persecution, God's revival work in the last century, forth to preach the Gospel to the heathen, all conferred not with flesh and blood.

Romantic to a degree that to some men seemed insane, was the village schoolmaster at Moulton, who rose up from his maps, black in his imagination with the "gross darkn ss" of idolatrous superstition, and went into the pulpit before his assembled brethren, and called upon Zion to "lengthen her cords, and strengthen her stakes," even to the uttermost ends of the earth. Romantic enough were the thirteen men, with their thirteen pounds, who started on their way to shake the superstitions of ages. Romantic enough were those men who stepped down into the pit, bidding their companions to hold the rope; but-and be it ours to remember-they could not have done it had they not also had confidence in the romance of the men who held the rope.

And in every private Christian who works earnestly for God, and in whom those around realise in some degree the ideal of, "As I am, so are ye in the world," is this same romantic rising above the dead level of ordinary virtue.

And if now the great Missionary unto crush out their life and zeal, and to Herald.

The Reformers as individuals, no careful self-sparing thought when He

Old and trite it is to say, we cannot go we can only give our prayers and our money; but there lies just the one thing we have to do. It is as much our duty to give and pray as it is the Missionary's to preach and pray, and we are as truly doing our Lord's work while we are denying ourselves to give, as they are who lose their health, their lives it may be, in abiding at their post.

The very simplicity of what we have to do has made it seem a common thing to us, and has lowered the tone of high and holy enthusiasm in which our fathers and their early successors undertook the work. We want to see again as they did, the world perishing; we want to see again as they did, the Cross of Christ lifted up, and to feel as they felt, a personal interest in that salvation, and to hear as they. heard, the command, "Preach the Gospel. to every creature." We want to feel that on us who have been redeemed, not "with silver and gold," but by "the precious blood of Christ," rests the OBLI-GATION to send on His Gospel to the We dare not, therefore, lay on the altar of His sacrifice that which costs dertaking is to advance instead of retro- us nothing; and if to carry on His work grade, it will only be by a return to the he asks more than we have hitherto romance of our fathers, and that not given, let us see to it that we are preparmerely in the men who go out, but in the ed to carry out our gifts to the point of men who stay at home, pledged to sustain self-sacrifice. We shall never rise to the them. And the renewal should begin true idea of missionary service, nor the here. If we deny missionaries our enthu- blessedness of being like our Divine siatic sympathy, and dole out supplies Lord in action, until we sacrifice somewith a niggard hand, calculating our what for His sake. The common virtue pounds on one side, and tabulated results of a guinea a year will never carry on the on the other, we do as much as in us lies great missionary work.—Baptist Miss.

The Heroic Character of Missions.

In the first place, self-denial entered into the very essence of Christianity. was the spirit which the Lord evinced himself and required of all who were his. "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." These conditions were unquestionably painful; and vet, hard as they were, their very severity was, without doubt, an element of strength in the young community which the Saviour gathered around Him. By the violence done to their own feelings they had gained that commanding influence over others which had made them the patterns and heroes and regenerators of humanity. Men were moved by them to yield a more energetic response to the Saviour's claims than they would ever have rendered at the bidding of any inferior part of their nature; and such as they will yield again when in missions and in the ministry the Church shall summon her sons to the work, not by holding out the prospect of comfort and emolument, in which the world far outbids her; but the prospect of self-sacrifice, of privations and hardships endured, and of deeds of daring done for Christ. Such men when they come are worth a thousand times more than those who are attracted by the prospect of a good social position, or a comfortable livelihood. Their nature is strung up to a higher pitch, and they engage in their work with a greater intensity of feeling. There is a concentration of forces on their object which may almost be said to compel success. In the second place, he remarked that especially in the work of extending the kingdom of Christ was self-denial required. The very conception of missions implied that they were to demand and furnish scope for the heroism of the Church. They were her most difficult and daring enterprise, to be undertaken only by the hardiest and bravest

itually, which the Churches could produce, should engage in this work-men who, by their self-denial, would gain sympathy and command respect and admiration. Self-sacrifice was a language which all could read—the most degraded heathen could understand it. canonized it. The Chinaman, though he may not practice it, nevertheless treats it with respect. The Karen will worship it. and even the Hottentot or the Bechuana was not insensible to its charms. spirit, too, would secure for missions the liberal and enthusiastic support of the Churches at home. Life was not to be thrown away: a wise discretion should be exercised, and due precautions taken: but some risks must be run, some manifest dangers must be braved, some hardships must be endured, and some sacrifices made, when the object was the conversion of the world. Thirdly, such was the view, he thought, taken of this work by the first missionaries and their most distinguished successors. In proof of this the preacher instanced St. Paul, Francis Xavier, W. C. Burns, Carey, and Chamber-Fourthly, it was in harmony with this, the proposals were made which had excited so much discussion. Their purpose was not the censure of missionaries, but the more vigorous conduct of the missionary enterprise, the checking of those deteriorating tendencies which characterized all societies by the infusion of a new and more vigorous life. They deemed it not impossible that some men might be willing to forego the advantages of marriage, and endure the privations of celibacy, temporarily or even permanently, for the furtherance of a great object. dream was that there might be in their Churches men who could be ready to make missions the end of their existenceto whom they would become such a passion as to absorb all earthly loves, and all meaner ambitions. They could not have dared to prescribe such a course for any of her sons. It was necessary for success one; but they fancied God would raise that the very best men, morally and spir- up some who would make it their choice.

Their dream had been a reality before deserts crossed, and jungles pierced, all now, and they ventured to think might weights must be laid aside; they must become a reality yet again. - Rev. Dr. have an agency encumbered with as few Landels.

The True Missionary Spirit.

required no small heroism in the face of man to urge this upon others as a duty, that taunt to stand firm to the principle knowing how little in the nature of selfof right. It would be impertinent to stand forward as the champion of such a man as Dr. Landels, who had been educated in too stern a school to set others tasks which he lacked the courage to share, and whose own career had been a continuous and upright climbing by sheer force of talent into the esteem of the noble and the good; or of Dr. Underhill, whose services to the mission cause in England and Jamaica were well known. lieved that in the recommendations which they had put forth they had recommended that which they considered the best available means for peforming the work which was required to be done. If the interior of unknown countries was to be trav-

impedimenta as possible; if savage tribes were to be overtaken, they must find men willing to be almost as savage as the The Rev. A. Mursell said at the meet- tribes which they sought to evangelize, ing of the Baptist Young Men's Mission- men who were prepared to face the perils ary Association: It called for no small of the swamp, and to find an early grave, heroism to bear the taunt that those who so that they might carry the Gospel torch directed the movements of others urged amid those who were now sitting in them to go, to go alone, to go for noth- darkness and the shadow of death. Such ing, to go for the love of God, to practice was the work which was required, but he the self-sacrifice which they preached. It (the speaker) felt that he was not the sacrifice his own sickly faith had ever induced him to make, and who had surrounded himself with ties which he had no right to break. Still he believed that the Christian chivalry of unencumbered youth would be found equal to the task, and that, in the spirit of William Carey, they would go forth crushing down obstacle after obstacle, and making a pavement of impossibilities. " Tell me not," said a heathen mother, "that I am the daughter of Scipio, but go and do some thing that I may boast of being the mother of the Gracchi." It was to the brave that the appeal was made, and he believed that the appeal would meet with a fitting response. The speaker concluded ersed, if mountains were to be scaled, amid repeated rounds of applause.

MISSION ROOMS, NEW YORK, JUNE 23, 1870.

LATEST NEWS FROM OUR MISSIONS.

Indian Tribes.—Rev. W. Hamilton speaks, in his letter of May 18, of three girls and one young man among the Omahas, who expected soon to unite with the church. The girls' school had somewhat decreased in its attendance.

CHINESE IN CALIFORNIA.—Rev. A. W. Loomis writes on the return of Sit Ah Moon, who has been absent from the city and at work as a colporteur for more than six months, "I have not had such real joyous times ever before here—his report, his manner, his zeal, emotion and whole appearance spoke so in his favor."

BOGOTA.-In the last letter from this mission Rev. P. H. Pitkin mentions several

gratifying evidences for good in the church and among the people. The Sabbath-school, a novelty in that land, was prospering beyond their expectations.

Brazil.—Several of the churches of this mission report additions, and chiefly converts from Romanism. At the last communion in Rio Janeiro, two young men were received on profession of their faith. At Lorena three persons were baptized and admitted to the church on profession of their faith. At Brotas one old man, "a miracle of grace," was received, and at Sao Paulo three were admitted to the church on examination and three on certificate, and four children were dedicated to God in baptism. The brethren in Rio de Janeiro have at last been enabled to purchase a desirable property for a chapel. Mrs. Blackford has been compelled to revisit this country for her health. She arrived in New York, May 21, somewhat benefitted by the voyage.

INDIA.—Rev. J. J. Walsh writes, April 20, that at the last communion of the church at Allahabad one woman was received on profession of her faith. At Chabra Mow, an out-station of Futtebgurh, and some twenty miles from it, Rev. S. H. Kellogg, in company with Rev. T. S. Wynkoop, baptized a man and his wife and their little child, on a late visit to this place. Thus the Christian community grows in this village. Other encouragements of the work are mentioned by both of these brethren. Three of the girls in the Dehra institution were admitted to the communion of God's people on profession of their faith in April last. The Christian Girl's Boarding School is still increasing in numbers, and it is with difficulty they can be lodged in the building. Mr. Herron says with a little more help two girls' schools could be opened at once among the heathen. This should be forthcoming.

CHINA.—Rev. Dr. Nevius, who had been laboring for several months at Hangchow, writes from Shanghai, April 11, on his way to his family at Tungchow, of the progress made by the theological class that had been under his care, and speaks with interest of the school at the same place. Hangehow is now growing in importance and population, and it is desirable, as soon as possible, to enlarge the mission work and obtain in the best place suitable mission premises. The late meetings both of the mission and Presbytery at this city, "were harmonious, interesting and profitable." Mrs. Morrison, of Peking, was about moving to Tungchow, where she would likely remain and engage in missionary efforts among the women. Messrs. Mateer and Capp wrote, May 19, that they had lately been at Chow Youen to settle some troubles in regard to a house for Mr. Lin, a native helper. He is an excellent man, and the way is now open for his preaching in that region where there is already some interest. On their return Mr. Mateer found a large number of inquirers who had come from different parts to hear the Gospel. Twenty of these-fifteen men and five women, were received into the church on profession of their faith. Well may the missionaries say, "Our hearts are enlarged to look for still greater things in the future." There is still a number of inquirers.

JAPAN.—Dr. Hepburn writes, May 19, that he is engaged regularly in the translation of the gospels. He has finished Matthew, Mark, and John, and was about half through Luke. His Bible class continues prosperous, and the dispensary was never so crowded as it has been of late. "I hope the Kingdom of Christ is steadily but quietly advancing in Japan. There is a good deal doing in a quiet way which will tell some days hence." Rev. Mr. Cornes writes in a similar strain. Several Buddhist priests are studying the Scriptures with the missionaries at Yedo. More than one inquirer is mentioned. A reinforcement of men is called for from the united Church.

DONATIONS	Pby of Oxford. Seven Mile ch	
TO THE	Pby of Sidney.	
BOARD OF FOREIGN MISSIONS	Spring Hill ch	
IN MAY, 1870.	Huntsville ch	
SYNOD OF ALBANY.	SYNOD OF ILLINOIS.	
Pby of Albany.	Pby of Peoria.	
Carlisle ch		
2d ch, Newburyport 50 00	Pby of Sangamon.	
70 00 SYNOD OF ALLEGHBAY.	68 25 SYNOD OF INDIANA.	
Pby of Allegheny.	Pby of Indianapolis.	
	Bethany sab sch 8 75	
Pby of Allegheny City.	Pby of New Albany.	
1st ch, Allegheny, for North Am. Indians 82 00	1st ch, New Albany	
Pby of Erie.	West Salem ch	
Fairfield ch 18 00 Pleasantville ch 108 00	Upper Indiana ch	
1st ch, Oil City 60 00	187 05	
804 67 Synod of Baltimore.	SYNOD OF IOWA.	
******	Pby of Cedar.	
Pby of Baltimore. Chestnut Grove ch	Summit sab sch	
Pby of Carlisle.	Pby of Dubuque.	
Centre ch	1st ch sab sch, Bellevue 3 85 Wayne ch 5 00 Milo ch 1 25	
Box 1	Poy of Vinton. Newton sab sch	
Pby of Lewes	85 65	
Princess Anne, Manokin ch	SYNOD OF KENTUCKY.	
Pby of Potomac.	Pby of Louisville.	
N. Y. Ave ch, Washington	1st ch, Owensboro 8 00	
575 21	Pby of Paducah.	
SYNOD OF BUFFALO.	Marion ch	
. Pby of Geneses River.	25 35	
Sparta ch	SYNOD OF MISSOUBI.	
SYNOD OF CHICAGO.	Pby of Southwestern Missouri.	
Pby of Rock River.	Calvary ch	
8d Ger ch, Freeport	Pby of Upper Mesouri.	
7 10	Albany ch 2 00	
SYNOD OF CINCINNATI.	47 00 SYNOD OF NASHVILLE.	
Pby of Chillicoths.		
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Poly of Monmouth.	• •	Pby of New York 4th.
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Pby of New Brunewick	Pby of Newark.	
Titnsville ch.	South ch. Morristown	Pby of Crawfordsville.
St ch, Trenton, for debt.	Pby of New Brunswick.	Bethel ch 6 00
St. ch. Trenton, for debt. 100 00 1st. ch. Princeton, Zenana Assoc'n 158 00	Titusville ch	Pby of Fort Wayne.
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For Corisco. 8 00 Pound Ridge ch, 60; sab sch, 15. 75 00 Pby of Hudson. 7 00 Florida ch. 6 00 Washingtonville ch. 5 00 Pby of Long Island. 8 100 Amagansett ch, 6.66; sab sch, 2.85. 9 01 1st ch, Sag Harbor. 20 00 Huntington South ch, R. O. Colt, Esq. 100 Ist ch, Brooklyn. 65 75 Astoria ch. 94 55 Throop Ave ch. 19 50 South 3d st ch, Williamsburgh 83 19 Woodhaven ch. 20 88 Pby of New York. 100 Pby of New York. 100 Try of Houses: Balt Creek ch. 67 00 Zion ch. 9 87 203 88 SYNOD OF PHILADELPHIA. 192 50 Pby of Donegal. 192 50 Chestnut Level ch, bequest of Miss Isabella Barnes, dec'd. 190 of Huntingdon. 150 00 Mount Nebo ch. 14 00 Throop Ave ch. 19 50 South 3d st ch, Williamsburgh 83 19 Woodhaven ch. 20 88 Pby of New York. 70 00	Greenwich ch	Mt. Gliead sab sch, for Tungchow. 5 45 Kingston ch, 20; sab sch, 3. 28 00 Brown ch. 4 00 Pôy of Richland. Ashland ch, 25.21; Mrs. S. Miller, 2. 27 21 Orange ch. 6 95 Mt. Pleasant ch. 28 00 Perrysville ch. 3 40
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Washingtonville ch Fem. Miss. Soc'ty, to con	1st ch, Bellair, 20.77; to sup. Rev. C. W. Ma-
Washingtonville ch Fem. Miss. Soc'ty, to con Rev. S. C. McElroy H. M. 80 00 Lycoming Centre ch 46 50 Great Island sab sch, 6.79; Infant Class, 2.28. 9 03	teer, 15
Great Island sab sch, 6.79; Infant Class, 2.28. 9 02	Birmingham ch 6 00 Freeport ch 3 00 200 3 00
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Fifteenth ch, Phila	Short Creek ch, 25.35; sab sch, 15.81
Pby of Philadelphia Central.	Pby of Washington.
Kensington ch sab sch, 11.63; Maggie Mc- Cutcheon, proceeds of little folks' kair, 8.50;	8d ch, Wheeling
Willie Culbertson, 1; Robt. S. McLaugh- lin's first savings, 2	Beech Glen sab sch, for Mrs. Alexander's sch, Mynpurie
Pby of Philadelphia 2d.	249 22
Abington ch, 20; Juvenile Miss. Soc'ty, for	SYNOD OF WISCONSIN.
North Am. Indians, 6.25 26 25	Pby of Milwaukie. 1st ch, Beloit
Doylestown ch. 86 48 Bristol ch, 24.23; sab sch, 15. 39 23 Providence ch, 14; A Friend, 2 16 00	Total receipts from churches\$7,054 75
Chestnut Hill ch	
1,095 58	LEGACIES.
SYNOD OF PITTSBUBG.	Legacy of Michael Titcomb, dec'd, Newbury- port, Mass., less tax
Pby of Clarion.	
Beechwood ch	Less expenses of Mrs. Packor's legacy 62 49
Pby of Ohio.	487 51
Lawrenceville ch sab sch 61 88 2d ch, Pittsburg 20 87	SYNOD OF REF. PRESS. CHURCH.
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SYNOD OF ST. PAUL. Poy of Chippewa.	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
SYNOD OF ST. PAUL. Poy of Chippewa. Galesville ch sab sch, for Allahabad	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
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SYNOD OF ST. PAUL. Phy of Chippewa. Galesville ch sab sch, for Allahabad	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
SYNOD OF ST. PAUL. Phy of Chippewa. Galesville ch sab sch, for Allahabad	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
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### SYNOD OF ST. PAUL. ### Poy of Chippewa. Galesville ch sab sch, for Allahabad	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
## SYNOD OF ST. PAUL. Poly of Chippewa. 10 30	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
## SYNOD OF ST. PAUL. Power of Chippewa. 10 30	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25
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## SYNOD OF ST. PAUL. Poly of Chippewa. 10 80	1st Ref. ch, Pittsburg, for Dehra sch, 24.97; to ed. Ch. Wilson, 25

Christianity the Altimate and Anibersal Religion of Man.

A SERMON

PREACHED IN THE BRICK CHURCH, NEW YORK, MAY 1, 1870, FOR THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

BY THE REV. LEROY J. HALSEY, D.D., CHICAGO, ILL.

"THEN opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—LUKE xxiv: 45-47.

WE live in the age of Missions. We are called to take part in a grand aggressive movement, which the Church of God is making for the conversion of the world. The revival of the missionary spirit, and the organization of this movement, may be said to date from the opening of the present century. There are, indeed, other prominent characteristics by which this Nineteenth Century will be known and remembered in history. It is the age of the advancement of science. It is the age of discovery, invention, and every useful art—the age of the telegraph, the railroad, the steam-ship, and the steam-press. It is the age of the wide diffusion of intelligence among the masses of mankind. It is the age of commerce, and intercommunication between the nations of the earth. But, above all, it is the age of earnest, concerted, and persevering efforts to carry the Gospel beyond the boundaries of Christendom by missions to the heathen. As distinguished from every other age since the Apostolic, it may be called the Sæculum Evangelicum. This is its most marked distinction. This is its highest and most enduring glory. By

this it will doubtless be rendered memorable in the annals of the future.

If we ask for the divine warrant on which the Church is acting in this great endeavor to evangelize and Christianize the whole human race, we shall find it in all the Scriptures, but especially in that inspired record which sets before us the wonderful history of Christ himself. Nothing can be more striking than the world-wide character of His Gospel as announced both in the opening and the closing pages of that history. It opens at His nativity, with a voice from Heaven and the song of angels, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will towards men." It closes also with a voice of angels, announcing his second coming, and with the promise of the Saviour about to ascend to Heaven, saying, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

During the forty days preceding his ascension, he delivered to his apostles the great commission, "Go ye into all the world and preach the Gospel to every creature;" or, as it is given by another evangelist, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." In perfect harmony with these passages are the words of our text, uttered in the hearing of His apostles on the evening of the day in which he rose from the dead. Referring to the things written in the law of Moses, in the Prophets, and in the Psalms, concerning Himself, and opening their minds to receive the truth,

he said, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

Here, then, in the inspired history of the Son of God, at his incarnation, at his resurrection, and in the hour of his ascension, we find the direct and authoritative warrant for all that his people are now doing, and all that they have ever done, for the conquest of the world. Here are the marching orders of the Church militant. Here is the high commission of the ministry, and all the officebearers of Christ's army. Here is the grand design for which they are called of God and sent into the field. Here is the glorious object for which they are to labor on together to the end of time—the proclamation of the Gospel to every creature, the conversion of all nations to Christ, the triumph of his kingdom over all the earth. For this he became incarnate. For this he suffered and died. For this he rose again, and ascended to heaven. Thus was it written in all the Scriptures, and thus it became necessary for him to suffer, rise from the dead, and ascend to heaven, to the end that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. The work is as wide as the world; the commission is to the end of time.

The expression here employed, "repentance and remission of sins," is a brief summary of the whole Gospel. Without the shedding of blood there is no remission. Without the atoning blood of Christ, as the Lamb of God, that taketh away the sins of the world, no forgive ness of sins, and no repentance acceptable to God could ever have been preached; no gospel of glad tidings could ever have been offered to man. To preach repentance and remission of sins is to preach what Paul preached at Athens, "Jesus and the resurrection," and at Corinth, "Christ and him crucified." It is to preach the whole doctrine of the cross. It is to preach salvation—the only salvation possible to man. To preach repentance and

remission of sins in his name is to preach Christianity. For Christianity is Christ. There is no Christianity for the soul without Christ, the power of God, and the wisdom of God.

This standing order of the Saviour, given to his Church on the solemn and impressive occasion of his own departure to heaven, remains in all its sacred and binding It is the law of his kingdom, operating through all the ages, upon every minister, and elder, and member of his Church. The high injunction to his Apostles was to tarry at Jerusalem until they were endowed with power from on high by the descent of the Holy Ghost, and then to go forth to the ends of the earth. There must be a beginning at Jerusalem; but there should be no end, except with the end of the world. The central point of their departure was the Holy City; but there should be no limits to their progress, except with the wide circuit of the earth. The work commencing in that first Christian century, and on that sacred soil, trodden by the feet of prophets and apostles, should never more cease till every creature had heard the glad tidings, and all the tribes and nations of our race had been conquered by the cross; till the story of Immanuel had been told in every language, in every clime, on every continent and island, in every human habitation.

Without attempting to unfold all the important truths contained in this passage, let us take, as a theme appropriate to the present occasion, that which seems to be its great underlying thought; namely—that the Gospel of Christ is the Ultimate and Universal Religion of Man, and that, as such, it must be preached to all nations.

The proposition, as thus propounded, is twofold; it contains both a doctrine and a duty; a statement of fact, and a lesson of obligation. The one is the inevitable sequence of the other. If, by divine appointment, Christianity is the ultimate and universal religion of man, then it ought to be preached, and it will be preached, to all nations. Thrown into syllogistic form, the argument may

be stated thus: The ultimate and universal religion ought to be preached, and will be preached, to all nations. But Christianity is the ultimate and universal religion. Christianity, therefore, must and will be preached to all nations. If the premises be true, all must concede the conclusion. The major premise none can doubt. Let us then take up the second or middle term, that Christianity is the ultimate and universal religion of man. On this point we need a deeper conviction and a stronger faith. The church needs to see with a clearer vision, and to feel with a higher assurance, that Christianity is the true, the last, and the only remedy for our ruined race.

Here, then, let us build an argument to strengthen faith, to encourage hope, to quicken zeal, and to stimulate exertion, in the grand work to which the Church of these latter days has addressed herself, of carrying the Gospel of Christ to all the nations of the earth. Let us show, if we can, that Christianity is the only religion known to man, which possesses all the attributes and elements of supremacy, of universality, of duration, of success and final victory; and that the Church is justified in all the sacrifices of time and toil, life and treasure, she is making for its diffusion.

I. The first argument that may be adduced, in favor of Christianity, as the ultimate and universal religion for man, is derived from its origin. It is the religion of God. It is not a thing of man's devising. It begins with the creation and fall of our race. It dates back even from the counsels of eternity. Coming down through all the dispensations of the Jewish Church, gradually unfolded in the Scriptures of the Old Testament, and fully inaugurated by Christ and his Apostles in the New, it is not only the most ancient, but the only divine religion which has ever existed on earth. Being the first, it must be the last. Being the first, it must be of God; and being of God, it can never perish. It comes with the claim of a

celestial birthright. It already wears the crown of nearly sixty centuries.

Christianity challenges the belief of all mankind, on the ground of evidence both human and divine. In vindication of its claim, it appeals directly to every high and noble faculty of the human soul. Discarding every resort to passion, prejudice, superstition, brute force, and military power, it courts the keenest and closest scrutiny of enlightened reason. Renouncing every artifice of ignorance or ambition, it stands ready to make good its claim to divinity at the bar of the highest intelligence of our race. A thousand times has it encountered the assaults of infidelity; and a thousand times has it stood fast. Of no other religion on earth can this be affirmed. Appealing only to the true, the beautiful, and the good; and planting itself on the ground of reason and conscience, it has, in every age and every land, demonstrated its claim to a celestial origin.

Divine in its Author, Christianity is also divine in its aims. It comes from God, and tends to God. It seeks to raise our ruined nature to the skies. Its highest end is the glory of God; and its grand design is to elevate man, and prepare him for the enjoyment of that glory. It comes into a world of sin and rebellion. It comes to a race at war with God, and at war with itself. It finds human nature a tiger, and aims to transform it into a lamb. To a world in arms it brings the gospel of peace; and strives to reconcile man to his brother-man, by first reconciling him to his God.

The whole conception of Christianity, as revealed in the Bible, from first to last, is that of a divine remedy for sin, and death, and woe.

It is a perfect system of saving truth, emanating from God our Maker, Redeemer, and Sanctifier—a system of facts, doctrines, precepts, promises, penalties, means, agencies, and influences, all given for the express purpose of raising us from ruin, and fitting us for an immortality of blessedness and glory in the heavens.

Revealing a pure spiritual God, and a pure spiritual heaven, it requires a pure spiritual worship. It seeks to make man happy, by making him holy; and to make him holy, by making him like his God. And it accomplishes its ends, not by fleets and armies, not by human might or power, not by the thunder of artillery, or the lightning of any earthly sword; but by the sword of the Spirit, and the truth of God. It conquers by moral and spiritual power, or not at all. The weapons of its warfare are not carnal, but mighty through God to the pulling down of strongholds.

Is there any intelligent man, who can read the Bible, and fail to see, that this is the true ideal and end of Christianity, as a remedial system? And is there any candid student of history, who will deny, that from the hour, when this gospel was completed on the Cross, and went forth from Jerusalem to be preached to the Gentile nations, it has everywhere vindicated itself as the religion of heaven? In the face of the most formidable opposition that was ever arrayed against any cause, has it not won the profound and admiring homage of millions of mankind, including many of the most powerful and brilliant thinkers that have adorned the annals of civilized history?

What other religious system, then, ancient or modern, can dispute with Christianity the claim to a Divine origin? Of all the religions in the world, where is the competitor? Shall the sensual and war-clad religion of the Koran, or the old and effete systems of China and India, be placed in the balances against the Gospel? To name them in this connection, would be as absurd, as to call back the exploded idolatries of the old pagan nations, whose lords many, and gods many, are buried in the dust of ages. Of all the religions now in the world, it may be as truly said, as of those which are dead and gone, that Christianity is without a rival. Of Divine religions, there is but one. It is the first; and it is destined to be the last. It extends back to the gates of Paradise Lost, and forward to those of Paradise Regained.

We need not press the point; but every intelligent and candid mind must feel the force of the argument, that the only Divine religion ought to be preached, and will yet be preached to the whole family of man.

II. The next reason we offer, in proof of the proposition, that Christianity is to be the final and universal religion, is found in its perfect adaptation to human nature. It is the only religion ever preached on earth, which is adequate to all the necessities of our condition as lost and guilty sinners; to give us peace of conscience towards God, and a good hope of eternal life beyond the grave. It is suited alike to every clime and nation, and to every condition in which men are found, from the heights of hereditary power to the extremest depths of poverty and wretchedness. The air we breathe, the sunshine and the rain from heaven, and the food which sustains our mortal existence, are not more perfectly adapted to their end, than the gospel of Christ is adapted to the soul.

Having God for its author, truth for its basis, salvation for its end, and the crown of life as its reward, this is the only religious system ever propounded, which is at once worthy of the acceptation of all mankind, and suited to their wants and woes, hopes and aspirations, as dying, yet immortal beings. It is the only religion of well-grounded faith, of perfect love, of soul-cheering hope, of universal peace, of self-denying virtue. It is the only religion of reconciliation and atonement. It proclaims the absolute fatherhood of God, and the unbroken brotherhood of man, teaching that all men are the "offspring of God, who hath made of one blood all nations of men to dwell on all the face of the earth."

It provides and offers a salvation, ample as the wants of the world, and competent to heal the maladies of every soul that will receive it. Coming with the price of an influite-sacrifice, even the blood of the Son of God, to remove the guilt of sin, and with the potential influence of the Spirit of God, to wash away the pollution of sin, it does for man what nothing else has ever done or can do—lays a foundation for his faith in God, raises him up from the degradation of sin, transforms his character into the likeness of Christ, and inspires his heart as by the power of an endless life. It is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.

This world-wide adaptation of the gospel of Christ distinguishes it from every other religious system. It is as wide and unrestricted, in its offers of grace and mercy, as have been the ravages of sin and death. Wherever sin and death have gone, there may the gospel go; there is the gospel needed. Its invitation is, "Whosoever will, let him take the water of life freely. Ho! every one that thirsteth: come ye to the waters. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

The one blood of the Cross is offered to all, and adapted to all in whose veins flows the one blood of creation, That blood is as adequate for the redemption of the whole race, as for the redemption of a single soul. It is wonderful to observe, how the unities cluster around the cross of Christ—one God and Father of all, one Mediator, one dying race, one offering for sin, one Divine Spirit, one faith, one baptism, one Gospel, one Church, one common salvation, and one eternal heaven. There is but one Bible, and but one religion made for man.

In this respect Christianity stands forth in solitary and unapproachable grandeur. All other religions have been local and national, without even the conception of a universal extension. All others have risen, flourished, and decayed within their narrow domains, except only as they have been propagated by immigration, or the sword. None but Christianity has ever sent its missionaries across the seas, and its evangelists to the ends of the earth. It has been reserved for the Gospel, to grasp the idea of one faith for all nations, and to teach that its field is the world, and its home the heart of every human being.

Its mission is alike to the Jew and the Gentile, to the wise and the unwise, to the lonely islanders of the ocean, and to the teeming millions of the continent; for here, in the words of an apostle, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian; bond nor free; but Christ is all, and in all." Can any man, then, deny the conclusion, that this Divine Gospel, so full in its provisions, so free in its offer, and so adapted to human nature, shall be preached to all nations as the ultimate and universal religion?

III. Another consideration, which may be offered, in support of our main proposition, is drawn from the prophecies of the Old Testament Scriptures. It is there clearly and repeatedly predicted, that the Gospel of Christ should finally triumph over all opposition, and become the accepted belief of all mankind. From the first promise of a Saviour in Eden, down to his advent, this forms one of the most fruitful themes of prophetic inspiration. The coming of Immanuel in the flesh, and with it, the establishment of his kingdom over the nations; the preaching of his Gospel to the ends of the earth, and the ushering in of the latter-day glory of the Church, "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea," may be said to constitute the grand burden of Old Testament prediction.

Through all the Prophets, and all the Psalms, and presented in the glowing imagery of Hebrew poetry, stands forth the sublime conception of a universal religion of holiness and truth, and a universal kingdom of righteousness and peace, which should break over every opposing barrier of error and superstition, and bring every knee to bow, and every tongue to confess, that Jesus Christ is Lord, to the glory of God the Father. This is the golden age of glory, when all shall know the Lord, from the least to the greatest; when all flesh shall see his salvation; when all nations shall walk in the light of his countenance; when the tabernacle of God shall be with men; when the lion

and the lamb shall lie down together; and there shall be nothing to hurt or destroy, in all his holy mountain.

This magnificent conception, which runs with increasing clearness through all the Scriptures, is found in the very first promise which God gave to Abraham, when he established with him, as the Father of the Faithful, his everlasting covenant, and spoke of the Messiah to come, saying, "In thee and in thy seed, shall all the families of the earth be blessed."

This conception of a final and all-conquering kingdom, fills the mind of the inspired Psalmist, when describing that Messiah's reign, he says, "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

From the glowing pages of Isaiah, whole chapters might be quoted, in illustration of the same great truth. "It shall come to pass in the last days," says he, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

To this may be added another passage from the same evangelical prophet, describing the final triumph of the Gospel, and the millennial glory of the Church. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall

arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

In harmony with these glowing descriptions, we have the word of the Lord by Malachi, who closes the long line of Old Testament prophecy: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

Now, can we for a moment doubt, that a religion, whose final triumph was thus distinctly foretold, and described, under the inspiration of God, two thousand, and even three thousand years ago, shall yet fulfil its grand destiny, and realize this glorious conception of complete and universal dominion? Then, how great is the obligation, how urgent the duty, how strong the encouragement, to the Church, to preach it to all nations.

IV. But we must now add another element to our argument, closely allied to the one just stated. It is, that the great Founder, Christ himself, distinctly contemplated Christianity, as the last and triumphant religion. Of this, our text, and the parallel passages, furnish abundant proof. Of this, his solemn charge, to preach it to all nations, is an ample demonstration.

He predicted, that it should begin at Jerusalem, embrace all nations, and continue to the end of the world. He, who was greater than all the prophets, said, that he would build his church upon himself, the Rock of Ages, and that the gates of hell should not prevail against it.

Of all the thoughts he uttered while upon earth, none was more clearly stated, than that his kingdom was as wide as the world, and should outlast the world—that it should subdue all other kingdoms, and be transferred to the new heavens, and the new earth.

With unerring vision, he foresaw the end from the beginning, and predicted the result. He saw of the travail of his soul, and was satisfied. He knew what was in man, and he knew what should be in the world. He came to suffer, to die, and to conquer. He saw Satan fall, as lightning from heaven, and his kingdom demolished. He looked through suffering and death, through the cross and the sepulcher, to the crown of final triumph. He foresaw his gospel carried to the ends of the earth, and nations born in a day. Having laid the foundations of his empire, in suffering, as our great High Priest, he ascended to his mediatorial throne as our exalted King, to reign and rule, till all enemies are put under his feet.

On one occasion, in view of his approaching crucifixion, he said, "And I, if I be lifted up, will draw all men unto me." On another occasion, speaking of the great things which should fill up the interval between his first and second coming, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Thus, during his public ministry, after his resurrection, and as he ascended to heaven, he comprehended in one view the whole course of time, and declared, that his gospel should be preached to all nations, even to the end of the world. As a Priest he had died for it, as a Prophet he had foretold it, as a King he ascended to heaven to accomplish it. This was a part of the Divine plan; this was the result of his own Divine mission, "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

So the Apostle Paul views it, in that remarkable passage, in which he speaks of the preaching of the Gospel to the Gentiles, as one of the wonders of redemption. "And

without controversy great is the mystery of Godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Thus the Divine Founder of Christianity, having finished on the cross, what had been written of him, in Moses, and the Prophets, and the Psalms, and having inaugurated his church and ministry under a final dispensation, gives them this last great command, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved, but he that believeth not shall be damned." Never was any parting charge more comprehensive in its range, more authoritative in its tone, more binding in its obligations, more solemn and momentous in its issues.

It was the beginning of the end so long contemplated. It was the actual setting up of that spiritual kingdom, which was not of this world; and was to break in pieces every opposing kingdom of the world. This great and comprehensive command, embracing all nations, and all time in its mighty sweep, is itself a demonstration that the author of Christianity was Divine; and that in his death, his resurrection, and his ascension to heaven, he accomplished a work, which, in the grandeur of its conception, the permanency of its results, and the benefits it secures, places him upon an elevation, unapproached and unapproachable, by all the achievements of the sages, philosophers, and heroes of this world. Where is the religious system that has ever issued a command like this, inaugurated a philanthropy like this, developed and put into execution a conception like this—a gospel breathing peace on earth, and good will to all men, committed by its great Author to his people, with the injunction to preach it to all nations, and with the promise, that he will be with them, to the end of the world? Do we need any higher demonstration than is furnished by this command, that the Gospel of Christ must go on conquering, and to conquer, until it shall win a final and universal dominion, and the

prayer of all ages, Thy kingdom come, shall be answered?

V. And yet another link may be added to this chain. It is the demonstration of history. It is the logic of events—the great events, that have marked the progress and triumph of eighteen centuries. Christianity has already done enough to prove that it can do all that remains. It has erected its standards, and won its trophies all along the ages which are past. Human nature is the same in every era, and every land; and the future is in no sense more difficult than the past.

There are no fiercer foes for the Gospel yet to meet, than it has already met. There are no harder battles yet to fight, than it has already fought. There are no costlier conquests yet to win, than it has already won on a thousand fields. The religious system, which could withstand the fierce fanaticism of the Jewish race, which could conquer the brilliant philosophy and mythology of classic Greece, which could face the ten fiery persecutions of Roman power, which could meet and vanquish the bloody barbarians of Central and Northern Europe, need not shrink from any encounter it may have to make with the hoary idolatries of the present pagan world.

Our argument for Christianity, as thus far presented, based upon its Divine origin, its adaptation to human nature, the prophecies of the Old Testament, and the command of its great Founder, would have been complete and satisfactory at the opening of the Apostolic age, even before a single preacher had gone forth from Jerusalem, or a single convert had been won from the Gentile world.

If, therefore, we had no history of the past, the duty of the Church would be clear and urgent, even as it was at the beginning, to carry the gospel to the heathen. But if the argument would be conclusive and satisfactory in that case, much more is it now. What excuse is there for unbelief and delay, after this added demonstration of eighteen centuries? If the apostles were now in the world, seeing what we see, and knowing what we know, of the wonderful things which God has wrought, and of the wonderful progress which the Gospel is making in every part of the world, where it has been preached, what would they think of our indecision and delay?

To feel the full force of this argument from history, for the final and universal prevalence of the gospel, let us briefly recur to the three great periods of its triumph.

The first, is that of the primitive church, commencing with the labors of the apostles, and culminating in the conversion of Constantine. Can any demonstration be more signal and complete, for the gospel, as the mighty power of God, than its successful progress during the first three centuries? It was the first grand missionary movement, furnishing a divine model for all subsequent ages. Beginning at Jerusalem, according to Christ's great command, the gospel went forth from city to city, from land to land, until, in three centuries, it had swept the circuit of all the nations surrounding the Mediterranean, penetrated to the utmost limits of the Roman world, and become the prevailing religion of the empire.

With no power, but that of truth, of love and of God, it had won its way over the combined unbelief and opposition of the three great races, which had so long held the mastery of the world, and embodied the civilization of antiquity. It had been preached in the three languages inscribed upon the cross of the dying Son of God—the Hebrew, Greek and Latin; and it had met and conquered, on their own arena, the Jew, the Greek and the Roman. It had been preached in all the tongues spoken on the day of Pentecost; and it had proclaimed the truth, as it is in Jesus, to Barbarians, Scythians, bond and free, in their remotest borders.

In all history, has there ever been a more difficult achievement, or a grander triumph? Is there any thing, in the Paganism of our day, harder to overcome, than the prejudice of the Jew, the philosophy of the Greek, the pride of the Roman, and the ferocity of the ancient Bar-

barian? Is there any thing, in the superstitions of the African, in the learned traditions of the Hindoo, in the boasting philosophy of the Chinese, in the savage wildness of the American Indian, and in the fanatical zeal of the Mohammedan, more formidable than that which the Gospel vanquished in its first great conflict with the religious systems of antiquity?

The second period of progress and triumph, is that which extends from Constantine down through the Middle Ages; during which the Gospel subdued and reclaimed the warlike and bloody idolaters of all Central and Northern Europe. The earth has probably never been trodden by tribes and races, more fierce and intractable, than those which once peopled Europe, overthrew the Roman Empire, and became the founders of the present European nations.

But what are they now? The most enlightened, powerful and highly civilized portion of the globe. And what has civilized them? The Gospel of Jesus Christ. By what instrumentality were they converted to Christ? By the preaching of the Cross; by missions to the heathen. They were once all heathens, of the darkest, fiercest, most vindictive character. When Christianity first encountered them, they were as ignorant, as barbarous, as much without hope, and without God in the world, as any of the Pagan tribes and nations to which the Gospel is now sent.

But during the long progress of ages, the Gospel was preached, the Scriptures were translated, the generations were taught and trained, the foundations of the Church were laid, a native ministry was raised up, and the mighty change was wrought. For centuries all Europe was a missionary field; and at last, all Europe was converted from idolatry to Christ. The rude Goth, the roving Vandal, the treacherous Frank, the warlike Norman, the daring Saxon, the ferocious Hun, the sturdy German, the impetuous Celt, the hardy Scot, the fur-clad Scandinavian became a Christian.

Let it never be forgotten, that all the nations of modern Europe were evangelized and civilized by Christianity. This was its second great missionary triumph, not less decisive and important than the first. This is the work, which it was doing through all the Middle Ages. And though its power was greatly impaired by the corruption and despotism of the Papacy, yet its progress was onward and upward; and it prepared the material, out of which sprang the memorable Reformation of the Sixteenth Century. And now behold the result of missions to the heathen—Christian Europe, and Christian America, two continents conquered and given to Christ. Shall we, then, whose own ancestors were once savage idolaters, doubt the power of the Gospel to convert the heathen, and to win its final and universal victory?

When asked, therefore, what our missionaries are doing in India and China, we answer, precisely what the early missionaries and evangelists did for all the nations of Europe; and by the blessing of God with the same results.

And now, we are in the opening century of the third period. The first great conquest prepared for the second; and the second, with its glorious Reformation and revival, prepared all Europe and America for the third. The Holy Land was the first base-line of operation; then the Roman Empire; then Protestant Europe; and then America. First from Jerusalem; then from Rome; then from London; and now from London, and New York, and San Francisco to all the world. Westward the star of empire takes its way; and Westward has the Sun of the Gospel travelled, till it is now brightening all the eastern horizon with the dawn of a final day.

In obedience to the great command, which began to be fulfilled at Jerusalem, and has been fulfilling, on an everwidening field, the Church, is now, in this Nineteenth Century, girding herself for that last aggressive movement, which is to make the boundaries of Christendom the boundaries of the world. The Christianity of this Nine-

teenth Century, with the glorious prestige of all the past, is active, aggressive, and hopeful. Her broad banner is floating on the breeze, and on it written "The everlasting Gospel for the nations."

We stand now in the midst of that going forth of the heralds of salvation, which seems to be symbolized in the visions of the Apocalypse, under the imagery of the flying angel. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of the waters."

And now behold the demonstration of success and triumph, in our own day. Look abroad, over the heathen world, and mark the living witnesses of gospel grace in every missionary station, from Greenland to the Southern Cape, from Japan to the most distant islands of the sea. It is only three-quarters of a century since this last great work began; and see what wonders God has wrought!

In connection with Protestant evangelical churches, there is now in the missionary field, a grand aggregate of three thousand five hundred ordained missionaries, foreign and native, six thousand six hundred assistant missionaries, foreign and native, three hundred and twenty thousand communicants, and two hundred and twenty-five thousand scholars in the mission schools. Here are more than a quarter of a million of souls reclaimed from idolatry, added to the Church of Christ, and standing as living witnesses of the power of his gospel.

Can we doubt, that the power, which has converted this vast multitude to Christ, in answer to the prayer, and the effort of the Church, is competent to carry forward the work to its complete and final consummation? Is any thing too hard for the Lord? Is any thing too hard for Him who has accomplished all these wonders, and who has said to his Church, "The nation and the kingdom that

will not serve thee, shall perish. Yea, those nations shall be utterly wasted?"

In opposition to all this, it has sometimes been asked, in unbelief, Why has the progress of missions been so slow? If Christianity be Divine, and the only religion for man, why have not all nations been converted long In answer to such an objection, it is sufficient to say, that the God of Providence is not straitened for time. "Providence," says one, "makes a step, and ages have rolled away." If it took four thousand years to prepare the way for the advent of Christ, and the first promulgation of his gospel to the nations, shall we say, that eighteen centuries are too long for its final consummation? If it took three centuries, to convert the nations bordering the Mediterranean Sea, and from five to ten centuries, to evangelize the great nations of modern Europe, are we to say that Providence is too slow, and that the chariot wheels of a final triumph are too long delayed, because the Gospel has not conquered all Asia, Africa, America and the islands of the sea, in less than a hundred years?

Let us not forget that almost all great movements are slow. The coral reefs are slowly built; but when at last they rise from their deep and broad foundations, they form the bulwark of mighty continents, and defy the ocean and the storm. Colonization is slow. The growth of nations is slow. The advance of science, of art, and of human liberty, is slow. The progress of the Gospel is in analogy with all other great moral movements. It has indeed, led the van, in the march of human civilization.

Let no one then say, that the work of modern missions has failed in its grand purpose of converting the world, because every thing has not been accomplished within this Nineteenth Century. When tempted to think, that too much money and time have been spent on the mission work, and too many valuable lives sacrificed, let us remember, that the foundations of Christianity among the heathen, have to be laid in the lowest depths, and that it

requires time to raise the structure. The apt illustration of one of our own missionaries now in the field, is here in point.

"We build, as they build a breakwater, upon some coast where there is no harbor. Year after year, thousands of tons of stone are quarried and brought and cast into the sea. Thousands of dollars are spent, but the passerby sees not the faintest sign of any result. Years pass, and the waves roll on unbroken, but at last, a solid wall rises above the water, and remains to defy all storms to the end of time. How rejoiced the builders must be, when the first frail line of stone peeps out of the sea! Till then they have toiled in faith; then faith begins to be aided by sight, and they go on joyfully to assured triumph. Just so it is, that we rejoice over any sign, that Christ's breakwater against idolatry and sin-the Christian Church—will ere long arise here high and strong. lasting enough to bear all assaults, and defy all opposition. Men may say, 'The sea has swallowed up all your Bibles and tracts, your teaching, your preaching, and your prayers, and gives no sign.' But we can see the wall arising, and it shall never be swept away, for the corner-stone is Christ."

Christianity has made no failures, has taken no backward step, has lost no real ground. A part of her ancient domain has, indeed, been overrun, by the sword of the Turk and the Saracen. Corruption, priestcraft and worldly ambition have seduced one portion of her followers; heresy and infidelity another; but Christianity herself, stands forth to-day, erect, vigorous, and joyful, the dominant religion of the world. Through all the conflicts and disasters of the past, despite of all treachery within and opposition without, she has pressed her onward way to the conquest of the world. Her progress is still onward, and with an acceleration of power, never known before. In the words of another,*

"Christianity is on her march, and nothing will stop it.

*Sylvester Larned.

She is moving forward; and whoever opposes her progress, will only be crushed to pieces. She throws off the puny efforts of Infidelity, as the majestic lion shakes from his mane the dew-drops of the morning. She asks no armistice or compromise from her enemies; if they will fall into the magnificent procession she is leading, they may yet be received; if not, they must abide the issue. Methinks the celestial bands are this moment waiting to welcome her approach to her native skies. Methinks the seventh Angel has the trumpet to his lips, and is preparing to sound Hallelujah!—for the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever."

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THE FOREIGN MISSIONARY,

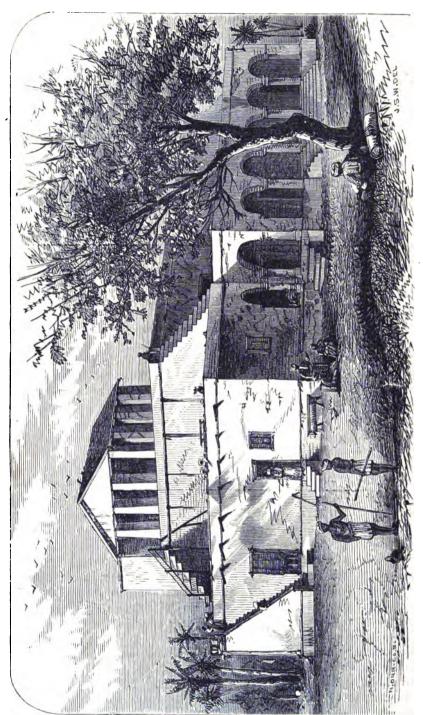
CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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MISSION HOUSE AT MYNPURIE.

FOREIGN MISSIONARY.

AUGUST, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

MYNPOORIE, NORTHERN INDIA.

Mynpoorie was first occupied as a Mission station in 1843. It lies on the Trunk road leading to Agra, and is about seventy miles distant from that city, and forty miles from Futtehgurh. The district of the same name, and of which this is the chief town, contains a population of more than 800,-It is mainly inhabited by Aheers and Rajpoots. The predominance of these two classes gives a peculiar character to this section of the country. The Aheers, who are for the most part small farmers, and engaged in raising cattle, are a quarrelsome people, very tenacious of their rights, and, in common with the Hindoos generally, fond of litigation. Their feuds often end in bloodshed, and the district has an unenviable notoriety for The Rajpoots, whose name signifies, "the murders and other crimes. Sons of Kings," represent the best blood of India. They are a proud and independent race, with an admirable physique; and although they are generally engaged in agricultural pursuits, they show by their martial bearing that they could readily exchange the ploughshare for the sword. Their pride finds sad illustration in the infanticide which, until suppressed by the British government, was very prevalent among them. to have resorted to this desperate measure to retrieve themselves from the dilemma of, on the one hand, disgracing themselves by marrying their daughters to youths of inferior castes, and on the other, of having their girls remain unmarried, which would entail equal dishonor. When our missionaries first went to Mynpoorie, infanticide prevailed throughout the district, so much so that in many villages scarcely one female child could be It marks the progress of a higher civilization, and the growth of Christian ideas there, that at the present time, in some of these villages girls' schools are in successful operation.

For many years efforts have been made by our missionaries to gather heathen and Mohammedan girls into schools, and to gain access to the native household. Owing to the fact that Northern India is the stronghold of Brahminical influence, such efforts, until of late, have been attended with little success, while in Southern and Western India, and in Bengal

great progress has been made in this direction. And now, owing to the more frequent contact with Europeans, the influence of Western thought, and the inculcation of religious truth, the barriers to female education in Northern India are giving away, and the progress made within the last few years is full of suggestion and hope. At first, perhaps, a too timid policy was pursued. A small fee was given for attendance, with additional presents of clothing. This practice has been abandoned. Upon his occupancy of Etawah as a Mission Station, Mr. Ullmann organized several schools upon the non-feeing system. Similar schools were established in the city and district of Mynpoorie, with gratifying success. The schools at that station were set in operation by Mr. Wyckoff, and under the efficient supervision of Mrs. Wyckoff, they were made permanent and their number increased. The nucleus of a normal school for the training of female teachers was formed, and this, too, promises to be an important addition to the evangelizing agencies employed in that field. These schools are now under the care of Mrs. Alexander, who finds the work so growing upon her hands that she requires some one to assist her. It will gratify our friends to know that a lady from this country is under appointment for this post. Other girls' schools have been established at Furrukhabad, Allahabad and at stations in the Punjab, while at Futtehgurh, in addition to the Christian girls' school, there are two schools taught by native Christian women, and attended by girls of the sweeper caste, a caste very low in the social scale, but with minds as intelligent and souls as precious as those of the lordly Rajpoot, or the self-righteous Brahmin.

At the time of the outbreak, in 1857, Mynpoorie was occupied by the Rev. Mr. Ullmann, Missionary, with Baboo Hoolass Roy, as Head Master of the Anglo-Vernacular school, and two Catechists. The storm burst upon these and the European residents of the station so suddenly, that they saved their lives only by flight and concealment. The Missionary was aroused in the night, and requested to take charge of the few European ladies of the station, and hasten with them to the fort at Agra, which place they succeeded in reaching safely. The Mission-house with all its contents, the houses of the native Christians, and the outbuildings were destroyed. When Mr. Brodhead took charge of the station in 1859, he found all in ruins, except the school building, which had escaped injury. The Head Master of the school was still living with the Zamindar (land-holder), with whom he had taken refuge in 1857.

Mynpoorie is regarded as one of the most healthy and pleasant of our Indian Stations. It has been the lot of many of the Missionaries to be located there, and none have left it for other stations but with regret. The Mission-house, shown in the engraving, with the dwellings of the native Christian helpers, and a neat little Chapel, are situated near the city, in beautifully shaded and extensive grounds, while just at the entrance to the city is the substantial school-building before referred to. On Sabbath mornings a religious service is held here, attended by the teachers of

the school and a large number of the scholars. The native church at Mynpoorie has a membership of eighteen or twenty. It is expected that this church will soon settle a native pastor, and furnish a good part of his support.

A. B.

EFFORTS FOR THE EVANGELIZATION OF THE WOMEN IN INDIA.

The excitement among the natives in Calcutta recently has been very great, owing to the baptism of a Hindu widow. She had been visited and instructed by Zenana teachers of the Church Missionary Society, and for some time has been desirous of publicly professing her faith in Christ. When she decided upon this step, her relations, who belong to the new sect of Brahmos, resorted to every measure to dissuade her, but in vain. Whilst this is regarded, under the circumstances, as a great triumph of the truth, it will for a time interfere in many households with direct Zenana work. Few who live in Zenanas have yet been baptized. The thousands of females in India who have become Christians, have been taught by the missionary in other ways and places. As conversions multiply among this class, there will be a check given to this form of evangelization, but it will be only momentary. Female education cannot be arrested, and in proportion as the men are educated and enlightened, will be the calls for the instruction of the women. Two years ago a Baptist lady in Calcutta wrote: "It was scarcely possible a short time ago to gain access to the female inmates of a Hindu gentleman's house, for the purpose of instruction. first one or two, here and there, would brave the national prejudice and admit a teacher; but now, in Calcutta slone, about 300 houses, containing some 1,200 females, are open to Christian teachers and instructors."

In connection with this subject, we desire to answer the questions by whom and to what extent, is female education in India, carried on?

To this inquiry we reply that, every Missionary organization has sought the elevation of women as much as that of the men. No distinctions have been made, because Christ in his great commission made none. Social usages and laws, however, created distinctions; hence many of the females of all castes and shades of belief, could not be reached by the ambassadors of Christ, and these to a large extent are still inacessible to evangelistic effort; but even where they are reached there is no great and wide-spread desire to meliorate their condition. This must be so from the very nature of the case. Mental and moral improvement must require a greater stimulus to make it general, than what is yet enjoyed among the upper classes in India. An European lady in Calcutta wrote not long ago concerning the inmates of the Zenana: "I have not seen any wish for either social or religious improvement. They seem quite content with the present state of things." Conversions in Zenanas are yet rare, and must be for some time to come, judging from the scattered efforts put forth, and the mighty op-

posing barriers to the truth that are in and around them. Elsewhere the labors of Missionary Societies have not been in vain. In the girls' boarding-schools, in day schools, and in native homes, the power of the gospel has been seen, and females constitute a goodly number in the roll of churches. But besides the leading societies, others for some special object have been organized and have done their part in the training and elevation of woman. Several of these have been established in Great Britain or by British Christians in India, and one or two in our own country.

Our own Board has in its different schools about 1000 girls, who are more or less under Christian training; the London Missionary Society has about 3,500, nearly all of them in Southern India; the Church Missionary Society has over 6000, and our readers can judge from these figures what is doing for females in the Schools by the different churches and missionary organizations.

The attention of many in our own land, as well as in others, has been turned of late to that department of work called ZENANA. This name at once marks the class, and confines labor to the females who live in it. The first opening for Zenana visitation occurred in Calcutta in 1855, when some educated natives desired European teachers for their families, and that with the understanding that they would be free to impart religious instruction. Mrs. Mullen's efforts gave an impulse to the movement, and from that time this work has been enlarging until it is now carried on by nearly every Society and in different parts of India. In November, 1867, a paper was read at the Benares Conference of the missionaries of the London Missionary Society on this subject, and statistics given of what was doing in Bengal and Northern India. Then there were at work in Calcutta, the English Baptists, the Church Missionary Society, the Free Church of Scotland, the Church of Scotland, the London Missionary Society, the Ladies' American Mission, and a lady, a member of the Church of England. At that time 300 zenanas were visited, and about 1000 ladies were under instruction. Since that the number of teachers and visitors has increased as well as the number of zenanas that are open. In Upper India attempts had then been made that were partially successful. At Benares, Allahabad, Lucknow, Agra, Delhi, and elsewhere the work had begun, though more was doing in this portion of the country in schools for the education of the females than in Bengal. Thus in the Upper Provinces there were 497 Government schools for girls with 9,269 pupils, and 77 private schools with 1,500 pupils; while in Bengal there were in Government and private schools, less than 6,000 scholars. Zenana visitation has been attempted at most of the stations occupied by the Board, and as the reports show, with some measure of success. As the openings multiply, the Board hopes to be able to meet them. Three young ladies will go out this fall to India to increase the staff of laborers who are devoting themselves to female education in the school and in the zenana.

Here is then a work that needs the active Christian energies of the

Church, and that appeals to all who can aid it. A class of native Christian women must be raised up, fitted for the service, and this is one of the great designs of the Dehra Institution, which, when completed, will accommodate 150 pupils, and who will receive a thorough Christian training. Over 80 are now acquiring a Christian education, many of whom are members of the Church. Other facts on this subject are presented in the first article of the present number relating to Mynpoorie.

COMMUNICATIONS FROM THE MISSIONS.

Bruzil Mission.

THE good work of evangelization is going forward in this empire in an encouraging manner. The Lord is adding one and another to the different churches of the Presbytery. Laborers are, how-ever, needed at different points. Three of the churches are without the stated means of grace, and these can only be visited by the missionaries at long intervals. If the missionary staff could be doubled, with earnest, devoted and able workers, they could find plenty to do among this people, many of whom are ready to listen to, if not receive, a pure gospel.

The following facts culled from recent letters will give our readers some idea of

the work:

The Rev. F. J. C. Schneider, on his return to Rio de Janeiro, writes thus of his trip to

LORENA:

On Saturday, March 5th, we arrived at Lorena. On the following day I preached twice, but as the weather was very bad, but few attended. From that day afterwards married Sur-Codêço. ever been performed there.

again twice, and in the morning administered the Lord's Supper to nine persons, previously admitting to the church on profession of their faith and baptizing three. One of these was a man whose wife had been received into the church by Mr. Chamberlain, in 1868, when he administered the Lord's Supper at Lorena. Her husband had been examined and accepted at the same time with herself, but was prevented from uniting with the church with her because a few nights before the Sabbath appointed for the celebration of the Lord's Supper, he was so violently beaten in the brutal assault made upon a company as they were returning from an evening service, that for some months he was unable to leave the house. I consider him one of the best men in the church at Lorena; and the sufferings to which his love for Christ subjected him has but made him a more firm and decided Christian. He was so anxious to make a public profession of until Saturday 12th I spent principally his faith, that he left his wife sick to atin visiting the people, and on Saturday tend church and make his profession. A preached to quite a large audience, and few hours afterwards his wife gave birth This to a daughter, whom I baptized before was the first Protestant marriage cere- my departure for Rio. Besides the three mony, any, except two of those who were whom I baptized, one other person, a present, had ever seen performed, and it widow, wished to make profession of her was afterwards spoken of all over Lorens, faith; I had examined and accepted her, and many miles further, even by those but she was prevented from attending who are not Protestants, as about the service by the sickness of one of her only sensible marriage ceremony that had sons. Sur Codêço also, and his daughter, as also his present wife, were anxious to On Sabbath, March 18th, I preached be baptized and united with our church

been admitted. They are all totally cured thorized Modesto to buy it, provided they of their former notions, and no one who will build a chapel on it. On March knows them has any doubt of their sin- 18th I left Lorena for Rio, and arrived cere piety. Sur Codeço and his daugh- home on the 25th, the entire trip costing ter, in particular, never speak of their me less than \$4. former notions and practices except with sincere regret and self-abasement, and when the Lord's Supper shall again be celebrated in Lorena they will all, I have no doubt, if still living and well, and residents there, be admitted to the church. Modesto, the student whom we sent to Lorena, resides in a neat house with his mother, is well liked by all, and exerts a number of friends, and which I visited happy influence. Since my return he has with Modesto when I was at Lorena last written me that Sur Carneiro bought a March, a serious disturbance, excited by piece of ground and presented it to the hatred to religion, took place the end of church for a cemetery. It was not en- last month. Modesto had made an apclosed, and so he and Modesto went pointment to preach there a certain evenaround soliciting subscriptions in order ing; a few days before the time appointto defray the expenses of enclosing it ed he received notice that a number of with a wall. In a few days the sum of men intended to lie in wait for him on 320 milreis (\$160) was promised, nearly the way, most of which is very lonely the whole of it from outsiders. This and through woods, and beat him severemay serve to show what a radical change ly, or kill him. He thought it prudent, has taken place in the state of public therefore, not to go. The men, eight to opinion in Lorena in regard to Protes- ten in number, all, or most of them, pastor there I feel sure that in a short appointed for Modesto's going, on the time he would have a large and influen- road. When Modesto failed to appear, tial church.

емвани.

and, but for special reasons, would have purpose for 30 milreis. I have since au-

Mr. Schneider in his letter of May 25th, refers to a new phase of the work at this village—an attack similar to that which took place at Lorena, when the church was organized, but this savage opposition will tend to the furtherance of the gospel.

AT Embahú, where the gospel has a If we had a good ordained masked, were seen by others on the day they supposed that he had gone by another way, and they therefore went to On March 14th, I went to Embahú, a Embahú, where they arrived about dusk. small hamlet some fourteen miles from They then collected a crowd of from fifty Lorena, accompanied by Modesto. He to sixty persons, and went to the house preached quite a good sermon in the where they supposed him to be. A numevening to a room full of people, many ber of persons had assembled there, and of whom paid profound attention. None they were just engaged in singing one of those who reside there have yet made of our hymns when the crowd appeared a public profession of their faith in Christ, before the door. When they heard the but many are favorably disposed, and singing they broke open the door and, frequently come to Lorena expressly to armed with whips and clubs, rushed in. attend the services. They talk seriously Most of those who were inside fled out of building a Protestant chapel at Em- the back way and escaped unburt; the bahú, and of arranging a cemetery. I little children crept under the beds and was shown a piece of ground over 100 benches and hid; but the owner of the feet in front and some 500 deep, very house with his wife were very severely suitable for a chapel and cemetery, and beaten and badly wounded, and besides which the owner offered to sell for this this some money and some articles of them, were stolen out of a table drawer. hopes of future usefulness. in the matter.

of true Christianity. Neither of them monly styled Calvinistic. fair.

Sao Paulo.

Or the work in Sao Paulo, and of the additions to the church, Rev. G. W. Chamberlain thus speaks, April 19th:

communicating.

gold jewelry, the latter not belonging to than a passing notice, and inspires high A guard of three or four soldiers, sta- tive of the Province of Minas, where his tioned at the lock-up, within pistol shot father, a native, I believe, of Virginia, by of the scene of disturbance, appeared the name of Vaughn, settled many years and tried to restore order, but were re- ago, and married a Brazilian girl of good pulsed by the crowd. A few days after- education and a devout Romanist. The wards the man who was beaten lodged a father died and the boy took his mothcomplaint against some of the leaders of er's maiden name, and is known as J. C. the party, who are known, but there is R. He has just completed his twentyevery reason to fear that little, if any fifth year. He had chosen teaching as an thing, will be done to visit upon them avocation after passing through the prethe punishment which they so richly paratory studies for the priesthood of merit. The principal victim is a poor the Roman Church. Latterly he has been man who has no money to spend on a teaching in the city of Tallbate in the law suit, and, as simple justice, without best families, and with great acceptance, plenty of money to back it, has but a Latin, French and Italian. He writes poor chance of seeing its claims attended the English very fairly, and with a few to, probably but very little will be done month's practice will speak it fluently. He is remarkably well read, and of very João Luiz Tiburcio and his wife, how- quick apprehension, and in his examinaever (these are the two sufferers), are more tion for admission to the church showed decided than ever in their open profession a profound grasp of the doctrines com-We have had is yet a member of our church, but they no such examination before in Brazil, expect to unite with the church the first and I think it is not too much to say opportunity they shall have. Others, too, that it is seldom given to any minister or both at Embahu and at Lorena, have church session to hear more lucid and taken a more decided stand in favor of complete answers to all questions prothe religion of the Bible since this af-posed, or to respond to questions which showed a mind more completely awake to the great truths of Scripture, or more ready to subject itself to them. And this point has been reached after painful years of doubt and utter unbelief. He left the Semanario Episcopal of Minas On Sabbath last (April 17th) we cele- years ago, almost an atheist. In the first brated the Lord's Supper, about thirty letter I received from him, dated Dec. Three were admitted 7th, '69, he says (writing in English): "A on profession of their faith, and as many too much loaded gun always bursts; and by certificate from the churches of Rio it was so; I went from one extreme to and Sorocaba. At the same time four another; I raised myself against the ischildren were dedicated to God in bap- lamism of the Roman Church, I became tism, one of them being our own little a deist, and afterwards a materialist-athe-Laura. Bro. Blackford aided in these ist; I deprayed my soul by reading the interesting services, and participated in ancient Greek philosophers; I was fond the joy we feel in seeing new fruits gath- of Strauss, Volney, Voltaire, Byron and ered in on grounds which he faithfully Renan; in a word-I was lost. Christ cultivated. One of those admitted on looked for me, gave me faith, and said profession of his faith deserves more of me: 'This, my son, was dead and he's alive again, he was lost and he's found.' anticipation of a speedy and larger in-Jesus Christ will look for me more and more, he will strengthen my faith-I shall become a new man."

"Permit me to speak a little of myself; Miao (Miao or Miau, and pronounced like I feel myself a new man in Jesus Christ, the sound made by a cat), Brother and my habits are modified: I enjoy a peace Mrs. Mateer, were at Chow-Yuen, the scene which was before unknown; my heart of Mr. Miao's failure, and by what seemed rejoices; I see that I am no longer the a providential opportunity succeeded in blind led by the blind to the Abysm. renting a house for a chapel in an eligi-To whom do I owe such fortune? To ble location in the town. faith in the Lord Jesus, since my works at the best could only take me to the place where there is wailing and gnashing of teeth. When I see myself so small, so ignorant, so unworthy, it appears to me that I shall never have the blessedness of preaching the Word of the Lord."

REV. R. LENINGTON thus speaks of a late accession to the church at

THE 24th of April we celebrated the Lord's Supper in the Sitio, at Manuel Pereira's. Received into the church. Antonio Martinas, one of the first men interested in the gospel here. He has, perhaps, distributed more Bibles and Tracts than any other man in Brazil not employed especially for this service. had been a great worshipper of the Virgin Mary, and it was very hard for him to give up entirely this idolatry. He is seventy years old, and had been a most devoted son of the church. I am now satisfied with his views and conduct. He is a miracle of Grace.

Shantung Mission.—A. China

Tungchow.

A FEW months ago we published some seemingly discouraging features of the work connected with this mission. this letter of Rev. E. P. Capp, of March 28th, we have the other side, in which can be seen the overruling hand of God in bringing good out of evil. The encouragements in that field should lead God's children to more earnest believing

gathering of souls into the church of Christ.

Persecution and its result.—You know At a later date, 10th Jan., '70, he says: that subsequent to the persecution of Mr.

This was in the middle of last Novem-A few days after their return, word was brought that the parties concerned in renting him the house, i. e, an old woman who owns it, and her agent, had been beaten, and a determination expressed by the influential persons of her clan, that the foreigners should not have the house. The opposition was led by one of the most prominent men in the town, who, we afterwards learned, had also been engaged in the hostility to Mr. Miao's settlement there. As the papers for the house had been submitted by Mr. Mateer. to the magistrate of the town, and by him pronounced perfectly correct, and the first instalment of the money had But he' been paid in the magistrate's presence, it was plain the opposition instigated by this wicked man was purely gratuitous. In December Brother Mateer, accompanied by Brother J. B. Hartwell of the Southern Baptist Mission here, who has had much experience in dealing with Chinese officials, made a trip to Chow-Yuen to complain to the magistrate and seck to secure peaceable occupancy of the premises. As a practical introduction into Chinese missionary life, I accompanied them. The magistrate utterly refused to proceed against those who had persecuted such as were willing to rent to foreigners, but gave a written promise that at the time the house according to the stipulation was to be transferred, Mr. Mateer should have peaceable occupancy, or the officer would see that prayer for greater things, and to a stronger he obtained an equally eligible house.

ten days, four of which, however, were is a prominent, wealthy man, one of the consumed on the journey. Think of liv- literati, and an intimate associate of the ing in a country where for a trip of fifty magistrate in some recent extortions and miles two days are required, one's speed oppressions of the people, we are happy being regulated by the walk of a little to have obtained the promise of future pack-donkey, scarcely larger than a New- non-interference. The present house was foundland dog!

Mateer and I went to Chow-Yuen. The consulted formally by the owner bethe foreigners should on no account ob- hope that now Mr. Lin, the native tain a house in the town; and had so in- brother who will shortly remove to him.

could not be seen until late in the day; acquaintances in the region; and as he stipulation as to the time for occupancy. tracted discussions and negotiations of opposition of the prominent townsmen much interest in what assumed to them seek another house. At length another tween the friends of the foreign religion obtained; and the former one was given received many expressions of their symmay be preached without hindrance, promised to visit him "to learn the doc-Brother Mateer then prefered a charge trine." Add to this, that the delay of the sionary in the future. A paper to this the Lord has many chosen ones. purport was drawn up, signed by him, hand we have recognized in all this trythose who were willing in the smallest home put up to Him on behalf of China.

To reach this result required a trip of way to countenance the gospel; but as he given to Bro. Mateer not only with the At the end of February the time for approval of the magistrate, but also with occupying the house arrived, and Brother the consent of the neighbors, who were chief opponent had openly declared that fore the papers were drawn. It is our timidated the woman who owned the Chow-Yuen to occupy this house and house that she had fled for her life from spread the knowledge of our Saviour in the town. His opposition appeared to the valley, will not only be spared much arise largely from pure hatred of the petty annovance, but will find a wide gospel, but also from his wish to obtain door for the gospel and a great blessing the house for himself at a nominal rate, attending his labors. Several things enin which the woman had long resisted courage this hope. He is a man of fine mind, well read in the scriptures, and Our second visit occupied twelve days; deeply pious; he is of good address, is the magistrate being an opium smoker affable, and courageous. He has many different interpretations were put on the was with Brother Mateer in all the prohe confessed his fear of exciting the these trips, his friends viewed him with against himself, and asked for delays to the appearance of a trial of strength behouse in some respects more eligible was and this prominent opponent. Mr. Lin up. In order to secure that the gospel pathy; they sought a house for him, and against the chief opponent, of persistent officer from day to day greatly spread the meddling and annoyance, in violation of interest of the people, and gave to the treaty stipulations and of the Intend- Brother Mateer opportunity to preach to ant's proclamation. The charge was suc- a considerable number of them; and you cessfully pressed, and the man in open will see reason to share in our hopes of court was required to bow to the ground great success attending the labor beconfessing that he had done wrong and stowed on this out-station. It is in a promising not to interfere with the mis- populous region among whom we trust and recorded against him in the records ing affair, and we doubt not that the sucof the court. This punishment is slight cess we have attained in it is the answer considering the cruelty he has shown to to the many prayers the Christians at

to record His further dealings with His large class of inquirers, over twenty in all, people here in this connection. One of the who have visited us to inquire of Jesus. three elders of the church of Tungchow. It was delightful to me to see a company Mr. Shū, has, within a few days been of thirteen men enter our inn at Chowcalled home to his reward. He was a Yuen, who had come on foot on their good man, of much weight of character, way to Tungchow, a winter journey of and in the rapid enlargement which God over a hundred miles, to learn of this grants to His Church here, much needed new religion. They are from the district in carrying on the work among the out-, of Ping-du, in a southwesterly direction stations.

from a pulmonary affection, which a few days after our return from Chow-Yuen made to rejoice, for twenty persons, five terminated his life, at his native village a of them being women, stood up and procouple of miles from that town. He was fessed their faith in Jesus Christ. the only Christian in the village, and the enemies of true religion siezed upon the occasion of his death to show their mal-The native brethren who went to his funeral, having visited the house in the morning, went back to their inn at Chow-Yuen for dinner, intending to return at the appointed time for the service and interment and conduct the ceremony in a christian manner. But on their return they found that the heathen brother of the deceased had rapidly in their absence carried out and buried the remains. And further, as during Mr. Shu's last illness the pressure of his disease rendered him at times delirious, a number of the villagers were dragged before the magistrate and compelled, by each receiving forty blows on the face and some of them imprisonment, to charge that the cause of Mr. Shū's death was, that Mr. Mateer had vexed him or worried him to death. This is a common accusation against an enemy of the family in which a death occurs, and subjects the accused not only to opprobrium but to legal damages and penalties. As against a foreigner it can avail nothing; but we fear it may be a hindrance to the gospel there. Our trust is in the Lord, and surely we have abundant reason to confide in him.

from Chow-Yuen, Brother Mateer has Yesterday she took the vows of God

A common accuration.—We have however been very busy in giving instruction to a from this city. Others from various For many months he had been suffering places were put under instruction at the same time, and vesterday our hearts were

Our boys' school-room, which though inconvenient must serve for a church, was crowded, and several were there who heard the gospel for the first time. of the converts is unusually interesting. Ten months ago her only son, her pride and her support, having been for a year a servant in a missionary family here, became unable to resist the evidence of the truth of the gospel which his opportunities of close observation and constant instruction furnished him, and went home to acquaint his relatives with his determination to profess his faith in Christ The announcement so enraged them that they would not permit his wife to accompany him on his return, (family councils having great authority here,) and his mother stood in a passage along which he must go, ready with an uplifted axe to split his head open, as she said, for embracing the religion of the foreign devils. He escaped the threatened blow, and came away and made the profession of his faith. Obtaining a house here, he sent word kindly to his mother that whenever she could acknowledge that he was his own master in this matter he would be glad to receive her to his home. She, unaccountably it would seem, yet undoubtedly led by God, immediately laid aside her hostility, came to his home, A large ingathering.—Since his return and began attendance on divine worship.

upon her. The number of our communi-In both the boys' are very hopeful. the latter), there have been delightful evidences of the divine presence.

Furrukhabad Mission. N. India.

Furrukhabad. LETTER OF REV. S. H. KELLOGG.

THE following facts are of a cheering nature. The Sadhs, a small sect, do not worship idols, and in their religious views and conduct are superior to the mass of the Hindoos. They have been called the Quakers of India. Let the prayer be offered that they be speedily the Lord's.

rers in detail, but there are now a num- should have hundreds every Sabbath. ber of persons to whom I would give baptism at any hour, if they asked it.

A rather striking case, and thus far peculiarly happy in its issues, is that of a venerable Sadh, banker—a man reputed with good reason, to be worth some three or four million rupees. He seems really greatly disturbed about his soul, has been to our place of worship, and last week, as one of the prominent men in the Sadh Hurdwar fair, which the members of this sect, formally invited me to preach the Presbytery (Saharanpur) always attend. gospel in their place of worship on their It begins on the 1st of April and generholy day. This invitation, I need not ally lasts about two weeks. This is the say, I accepted, and for two or three great religious festival of the Hindoos in hours I had the pleasure of preaching to Northern India, and is held every year. and conversing with a number of their Hurdwar is a native city, situated on the of the Sadh society.

Their chauk, as they call it, you probacants is now increased by this large acces- bly never visited. It is a fine building, or sion to about ninety-two; and we rejoice rather an assemblage of buildings, and to add that there are several more who the only one in the city. No other is have given satisfactory evidence of a needed, as thousands can be accommochange of heart, but whose baptism is dated in its spacious halls and shaded deferred for the present; and quite a terraces. Their only sacred day is the number who appear to give an earnest day of full moon, when the whole comattention to divine truth and of whom we munity assemble, as with us on the Sabbath, and engage, in various groups, now school and the girls' (and more especially in singing to the praise of God the invisible, now in religious conversation and discussion, while another, perhaps, expounds their Granth. So I simply took my place in the regular order of their religious service. They send me word that they will be most happy to have me present as a religious teacher on every day of full moon. God only knows what may be the fruit of this; but it is a most striking illustration of the state of feeling toward Christianity among the Sadh sect. Among the thousands there assembled Saturday, I met every where with cordial greetings, and no where an averted Lannot shut my eyes to the encourage glance. . . Our rather small place ing fact that there is more of a spirit of of worship will not accommodate all who praying in and around this city, than at come on the Sabbath to service. I am any time since I have been here, or ever exceedingly desirous to get a place for a at all, say the Christians. I have not time, large hall of worship on the main street; nor perhaps is it wise to speak of inqui- but the money-? I am persuaded we

Lodiana Mission. A. India.

Saharanpur.

LETTER OF REV. A. P. KELSO, MAY 8d, 1870.

Hurdwar and its attendant scenes .-Two weeks since I returned from the people, among them many of the heads banks of the Ganges near the base of the mountains, which form the northern boundary of India. Hither the Hindoos in forward, and says: "If you think of the large numbers resort every year for the Ganges once this will blot out all sins for purpose of washing away their sins in 1000 years. If you see the Ganges once, this, to them, sacred stream, ignorant this will blot out all sins for 2000 years. alike of their own lost condition, and of If you bathe in the Ganges once, this will the true water of life, and ignorant of blot out all the sins you have committed that fountain which has been opened for ever, or will commit forever. Thus it is sin and uncleanness. ary has opportunities for disseminating ary's next question is, "Why do the peothe gospel truth, which he has nowhere ple then come here to wash their sins else or at no other time of the year. The away every year?" The Brahman does usual plan of the missionaries in their not know what to reply to this. He atwork there, was to go out both in the tempts some lame answer, and gets laughearly morning and in the late evening in ed at by the crowd for his pains, as they company with the native preachers, or disperse. I generally went out in com-Scripture readers, and collect an audience pany with one or the other of the misin some convenient place; either by be- sionaries, when they went to preach the ginning to read, or by asking one or two Gospel, being as yet unable myself passers by to stop and hear. In this to proclaim the unsearchable riches of way an audience is soon gathered togeth- Christ to the heathen. I went one evener, and the way of eternal life through ing with one of the missionaries to a vil-Jesus Christ proclaimed, and the washing away of sins through his blood. One of these spots I shall never forget. It was under a large banyan tree, close upon the edge of the river, on the road from our tents to the city of Hurdwar. a wall of stones built up around the tree, about a yard high, and the space between the trunk of the tree and the wall filled with earth. Under the tree was set up an idol, which is one of the principal objects of worship here. Upon the other side of the road, directly opposite, was a heathen temple enclosed by a high wall. This was one of the principal preaching places. Let us take our stand here, in me began to speak to them. Looking the evening just at sunset, as the last out of the window, he remarked, "This is rays of the sun are casting their shadowy a very beautiful place, a very fine country." light over the Ganges, and gilding the This was his introduction. "But there is top of the temple opposite, and try to a better land before which all earthly hear a little of what is said. The native beauty fades," he said; "a heavenly land, preacher asks one or two passers-by to where all is beauty, joy and love." Then stop and hear. An audience soon collects he told them of the way, the only way to out of curiosity to know what is going reach that better land, through Jesus, on. The preacher begins by asking the who is "the way, the truth, and the life." people why they come there. The reply Thus does the missionary embrace every is, To bathe in Mother Ganges. But what opportunity of teaching men the way good will that do you? Oh, a great deal! of salvation through a crucified Re-In what way? A Brahman then comes deemer.

Here the mission- written in the Shasters." The missionlage about two miles from Hurdwar. We were permitted to enter several native gardens. The wall of the last one we were in was extended close to the river, so that looking over the wall you looked out directly over the river, and could see for a great distance, both up and down the stream, and had a beautiful view of mountains in the distance. In the one corner of this garden stood a Hindoo temple, built high, with steps to go up into it. We saw a number of Fakirs sitting in this temple. We ascended the steps and entered. After saluting them, the missionary who was with

Lahore.

C. W. Forman, are indicative of progress hear preaching, without success. and in the cause of truth.

ing and preaching well attended. Last at ease as if they were at home. Last month we got nearly 150 rupees in school evening I preached them a sermon on the fees, and this month it will probably be absurd doctrine of the Mussulmans, that considerably more. move in the right direction. Yesterday, the Koran, drawing a comparison between 150 rupees a month." The Punjab is sound feeble and faint. certainly making progress.

Three years ago, we tried hard to get THE changes alluded to here by Rev. the people to come into our chapel to we have quiet audiences four times a An advance.—Our schools are flourish- week in two chapels, apparently as much This is certainly a the Bible has been abrogated in favor of a young pundit, who was one of our first them that was anything but flattering to pupils in Lahore, and was sitting by me in the latter, but I was listened to well by school when a Mussulman pupil handed a pretty full house, the Mussulmans seemme the price of a Bible, said "This is the ing particularly interested and pleased. first time I ever saw a Mohammedan pay Formerly, when we would set forth the for a Bible; you used to give us Bibles." peculiar doctrines of Christianity, especi-"Yes, a few years ago, we gave pupils ally the Sonship of Christ, they would books to induce them to come to our often almost deafen us with the shout schools; now we make them pay for all "La Alla Allalaho Mahamad Rasul Alla." their books, pay for the privilege of en- (There is no God but Allah and Mohamtering the schools, and pay a monthly fee med is his prophet.) Now we seldom large enough to make up an aggregate of hear these words, and when we do they

MISSIONS OF OTHER CHURCHES.

aries.

The Character and Influence of Mission- have brought to light the treasures of Pali and Sanscrit? Yates, and Gogerly, The Rev. E. E. Jenkins, M.A., formerly and Spence Hardy-missionaries. Who missionary in India, said at the Wesleyan have contributed to literature the most Missionary Meeting: It has been said by minute and trustworthy accounts of the journals of great authority that missiona- manners, the customs, the religions and ries are, for the most part, illiterate men, the castes of the Hindu races? The miswho have a peculiar talent for embarrass- sionaries. Who are the leaders in that ing governments and impeding civiliza- intellectual crusade against the tyranny tion. I do not think that the history of and the ruthless intolerance of the old the promulgation of Christianity in India Brahminical system, that vast superstrucwill support that very charitable estimate ture of error, which, thank God, is now of the missionary's worth. As for the nodding to its fall? Not Chunder Sen first charge—Who translated the Bible and his colleagues, but the missionaries. into fifteen Indian languages? The mis- So much for their want of scholarship sionaries. Who are the authors of the and culture. I will only add, therefore, best grammars and lexicons that illustrate in refuting the charge of illiterateness, and expound those languages? Beschi, that Medhurst and Morrison, of China, and Yates, and Winslow-missionaries. Ellis, of Madagascar, and your own Cal-Who were the pioneers of the researches vert, of Fiji, have given as good an acwhich, under Wilson and Max Müller, count of the progress of education in

the Christless morality of the age, to good and perfect gift, both for a man and keep their Master in the background, for a nation of men; good laws, good whatever they might call themselves, they maxims for rulers, good examples for would cease to be missionary societies, subjects, and the best inspiration for the But with the dogmatic preaching of the duties of life. So much for the charge Cross the Indian missionaries have ever that missionaries embarrass governments. associated the systematic education of I am almost ashamed to have marshalled the young and the welfare of popular lit- together facts so obvious to support an erature.

the elevation of their women are being the really regenerating forces of the presprojected and carried out by the people the first attempts to overcome native judgeth us is the Lord; but while we prejudice on this subject were made by shall allow no earthly judgment to premissionaries; that they first succeeded in scribe our task, or define our course, or establishing female schools; that with settle the value of our work, we do not respect to the stubborn controversy which despise the judgment of men. So far as has now ended in victory for woman's India is concerned, we are thankful for rights, the burden and heat of that great the inspection of criticism. We challenge fight were borne by missionaries; and to the government, the press, and the obserthe elevating sentiments of social justice vation of those eminent persons who ocas against the tyranny of priestly tradition, which are now fermenting the native public opinion, the leaven of those principles was hid in the native mass by missionary hands. Several of those reforms in the law of inheritance and property which are now conferring a boon on all classes of the Hindus were first carried out to meet the exigencies of Christian upon the various and comprehensive im- tual agitation, whether we do not in any provements in the mental and civil con- given neighborhood induce the people to dition of the people, in the legislation of repudiate many destructive errors, and rethe government, and in the productive linquish many shameful practices, whether

their respective missions, and of their to find a single beneficent change which own share in it, as I can do of the mis- does not bear upon it some impress of sionary's part in the education of India. missionary labor. I said missionary la-The policy of all the great missionary bor; not missionary intermeddling with bodies in India has been a policy of in-politics; not missionary gunboats, but They avow as their para-legitimate missionary work, the diffusion mount aim the conversion of the natives of that gospel in whose hand, over and to Christ. Were they to conceal that— above the great salvation which it is her were they, in attempting to conform to highest mission to grant, is every other argument with which you must be so When our political journals and secu-familiar, but I have ventured these oblar Indian reformers are specifying, as an servations to re-state the position of the instance of the regeneration of India, that missionary character against those who the natives have changed their views on either asperse it as mischievous or would female education, and that schemes for put it aside as having no place among ent age. Sir, it is a light thing for us to themselves, it must not be forgotten that be judged of man's judgment, for He that casionally visit the East from Europe and America, to examine the quality of our Indian work, to visit our stations, to inspect our schools, to read our publications, to walk over our Christian villages, and to declare frankly whether we do not as a whole bring light with us into the dark places of the country, whether we do not stir the deadly torpor of supersti-In fact, look where I may tion by the breath of a healthy intellecresources of the country, my difficulty is the word which we preach does not make

the people who hear it more amenable to of £15,000. This is greatly to be lamentthe laws of civil reform. The fact is, the ed, because there is no society which is progress of missionary labor through the doing in heathendom a greater amount of populations of India is the track of a river good. Its sphere of operations has been through a desert, and every thing liveth chiefly in India, Africa, and New Zealand. whithersoever that river cometh.

Missionary Anniversaries.

Our readers will be interested to receive, at this season, when the anniversaries of most of the Missionary Societies are held, some items of information in regard to the evangelistic efforts of other churches.

1. The Church of England does not carry on any missionary operations directly, as the Presbyterian Churches do, but in intimate connection with it are two great societies which are wholly supported by its adherents.

Of these the oldest is the "Society for the Propagation of the Gospel in Foreign Parts," or, shortly, the S. P. G. This institution does not confine its attention to heathen countries, but interests itself also to a very great extent in the Colonies, and also in the support of English chaplaincies on the Continent of Europe. Its principles are High Church, and have often shown themselves in an unpleasant way in the mission field. It has an overweening sense, for example, of the importance of bishops, and is disposed to deny the validity of the orders of all ministers who have not been episcopally ordained. Its income for the past year was £106,484. ed with the history of the revival of evan-The mission which it speaks of as having gelical religion in England. It carries on been most successful, is that of Chota- operations in India, Ceylon, China, and Nagpore, a mission which, it will be re- the West Indies. For the first time in collected, was established by Germans, many years, it was able this summer to and which the S. P. G. got possession of declare itself out of debt-its income in a not very commendable way.

It occupies 156 stations, employs 208 European and 114 native ministers, and ministers to 16,886 communicants.

2. The Methodist Churches have always taken a deep interest in missions, and although their membership is far from wealthy, their contributions are very large for the spread of the gospel.

Of the two branches of this community. which had their anniversary meetings in Exeter Hall this year, one-"The Wesleyan Society"-reported an income of £145,000; the other—" The Society of the United Methodist Free Churches"an income of £10,747. The former speaks of a mission membership of 160,283, but this includes, as we understand it, communicants gathered into churches in the Colonies and on the Continent. A remarkable revival is stated to have taken place in Ceylon; and good tidings continue to be received from Fiji and the other South Sea islands in which Christianity, some years ago, spread so rapid-

3. The Baptist Missionary Society is one of the oldest institutions of the kind now existing in the country, and its early connection with Carey and Fuller gives it an interest in the eyes of all who are acquainthaving been nearly £40,000. This happy The other English Church agency is state of matters has been mainly due, called "The Church Missionary Society," however, to its receiving a legacy of and is sustained chiefly by the Low £8000 and a donation of £2000; and it Church party, or the Evangelicals. Its will require to be more liberally supported income for the year was £141,000, but its than it has been, if it is to continue to expenditure was £156,000, so that it occupy all the ground which it at present closed its annual account with a deficit covers. The Report mentions two things

of some interest: first, that here and there, available, so that there was again a deficit as in Allahabad and Patna, the Mussul- of £873. mans have shown an inclination to enter to counteract the efforts of Christian mis-Calcutta the interesting sect which he antipodes. represents — the Brahmo Somaj — "has last four years."

4. The London Missionary Society is now so entirely supported by the Congregationalists, that some have actually proposed that it should be expressly called. by their name. Under the direction of Dr. Mullens of Calcutta, it has of late been quickened into new life; and in Madagascar especially its labors have been signally owned by the great Head of the Church.

Its income for the year was £104.670. and there is a balance in hand amounting to £1,778.

5. The Presbyterian Churches. — We shall be able a month or two later to ten in number, and having a population give more particulars, but at present we of 34,700, the work of Christian missions may note that the income of the United has been wonderfully successful. Presbyterian Church for Foreign Missions tian missions have been established on this year is £29,118. Owing to the famine these islands for about thirty years, and in Rajpootana, this Church has had left the following are some of the results of on its hands the entire charge of 400 missionary labor there:-The whole naorphans. These will, of course, receive a tion professes Christianity: heathenism, Christian education, and may become and to a great extent, heathen practices, greatly useful in the evangelization of have been abolished; the whole Bible their country. China Mission of the English Presbyterian language, and it has long been in circula-Church was held in Regent Square at the tion among them; a third or more of the close of the Synod in April. Mr. Carstairs population can read. About 5,000 adults Douglas is now the oldest missionary in are united in church fellowship, and some the field. Along with him are six ordained 4,000 more are candidates for the same ministers, most of them, if not all, licen- privilege; more than 200 of the male tiates of the Free Church, and three members are preachers of the Gospel to doctors of medicine. The total expenses their fellow-islanders, and many have of the mission for the year have been gone as pioneer missionaries to distant £7,379, and at the beginning of the year groups and islands, where they have been there had been a debt of £824. To meet instrumental in planting the Gospel. Na-

At a meeting in England lately, the on an active course of proselytism, and to present Bishop of Lichfield (who was for engage the services of Moslem preachers a great many years previously Bishop of New Zealand) gave it as his opinion, that sionaries; and, second, that in the opinion the missionary spirit in the churches of of a trusted missionary who had frequent this country is very much less warm and opportunities of hearing Chunder Sen in lively than it was before he left for the We fear there is some truth in the assertion. But what a melancholv not come any nearer the truth during the thing to confess, with the fields white unto the harvest.—Free Church Monthly Record.

South Sea Islands.

THERE are 300,000 Christians in the whole group of the Polynesian Islands. Of these, 34,700 are in Samoa, where are 5,000 communicants, and 1,000 catechumens. The Samoans support their own religious worship, and send out twenty young men annually from their seminaries as preachers at home, or as missionaries · to other islands.

In the Samoa or Navigators Islands, The anniversary of the has been carefully translated into their this sum total of £8,203, only £7,330 was tive contributions are made annually for

the support of the native teachers, amount-ably equal to the whole amount exering in local value to about £2,000; and cised by foreign missions on the whole for some years past £1,000 per annum in heathen world. If that be so, I ask, is cash have been contributed towards the funds of the Society which sends them their missionaries. A large training institution, for preparing a native pastorate, has been in operation twenty-two years. The work in all these places is consolidating and advancing; and besides these results, civilization has attended the progress of the Gospel; and now the people who had no commerce before the Gospel was introduced, have an export trade in cocos-nut oil and cotton of some 200,000 dollars or 250,000 dollars per annum.

A Contrast.

"I was struck, in looking at the contributions which are raised on behalf of missionary societies in this country, to notice what a difference there is between the sum which we raise for the defence of our country against a foreign foe, and the sum which we raise to send out the Gospel of God to foreign lands. army and navy cost us something like twenty-two or three millions annually. I am not here to say one word of complaint in reference to that. I believe we have men at the head of our affairs who do not wish to drag us into foreign wars, and I believe too, as Englishmen, we love our country, and feel that our country and its possessions must be defended; but nevertheless I am not quite sure that we should not have a little shame to feel that we can raise this twenty-two or twentythree millions for our army and navy, and only about £600,000 per annum for our occured in the history of Madagascar, foreign missions. I was very much start- and I think you will find the numerical led a few weeks since, to read a state- increase to be without a parallel at least ment put forth by Dr. Mullens, in which, in modern times. The total number of after stating the number of ministers in adherents has risen from 37,000 to 153,000 London, the number of Sunday-school in twelve months, and even this is too teachers and ragged-school teachers, and low an estimate if we wish to include all missionaries, he made this very startling who call themselves Christians. We have statement,—that the amount of spiritual purposely reported lower numbers than force exercised in reference to the uncon- the natives have given us in very many

that a position of which we, as Englishmen can feel proud, that having the Gospel given to us, we do no more than that to spread it abroad? Remember what we do as individuals, we do as a nation, and what we fail to do as individuals, we fail to do as a nation.

"I therefore say, as an Englishman, as well as a Christian man, I believe it is our duty and interest to do the best we can to promote foreign missions. I am not ignoring for one moment the fact that after all what we can do is very little if we have not a higher blessing with it, but still I say this, that we have to do our part, and the fact that God will help and bless the work should stir us up to do our duty. I do hope, therefore, that from this meeting this society will be stirred up to greater zeal. I am quite sure, if we do our duty, great good will be done while if we negiect our duty. great harm will follow. If we determine as individuals, as societies, and as a nation, to do our work well and earnestly as Christian men, if we do so, and at-. tempt great things for our God, He will give us great and good things in return. -J. J. Colman.

Madagascar.

THE most recent statistics of the mission which we have received, are given by the Rev. W. E. Cousins, in the following terms:-"The past year has been, probably, the most remarkable that has verted population of London, was prob- cases. Besides this, there are congrega-

7.066 to 10.546. ship.

of religion. Everywhere their message healthy, intelligent thought. of the Church Missionary Society agree residence, urban or rural, of the native declined to take any share in such a now to understand the force of the words measure. The Board have, therefore, pressed their objections firmly upon the Standing Committee of the Society for the Propagation of the Gospel, who furnish the chief support of the scheme; but they regret to report they have done so in vain.—Report of London Missionary Society.

The Work in India.

What, then, are the results hitherto attained in India? Not a few boldly declare all Christian work a failure. thoughtful men, who have watched the changes in Indian life for years together,

tions scattered over the whole island in the may not have gathered large numbers of various ports and military stations, of individual converts in the chief provinces; which very few are included in our re- the Churches formed may seem to be deports," Mr. Cousins reports that the num-ficient in life, in spirituality, in earnestber of Church members has increased from ness; the active, consecrated workers The increase is very drawn out of them may be few; the great moderate, and shows how careful the social obstacles interlaced with each missionary brethren are to see their people other, and forming a barrier in the way of well instructed, and their religious char- open profession, stronger and more comacter tried before they are admitted to pact than any other country has ever seen, the full privileges of Christian fellow- may prove a hindrance, and produce delay. But it is only delay after all; and On the question of Government inter- in the great works of providence and ference, respecting which some wrong grace it is a common rule that the grandimpressions have gone abroad, the fol- er the ultimate result, the more numerlowing striking testimony is given by ous are the processes, and the slower are Mr. Jukes :- "It is just to the Queen, and they in working. Never was the gospel her Prime Minister that I should state more truly seen to be like leaven, moving, that I met with no instance in which swaying, permeating society, and changcoercion has been employed in the matter ing solid, heavy submission, into active, was the same. 'If you want to pray, to the general effect of missionary work, pray, for that is good; if you do not Sir Bartle Frere emphatically says:wish to pray you are not compelled." "Statistical facts, however, can in no The constituents of the Society are aware way convey any adequate idea of the of the strong objection entertained by work done in any part of India. The the Directors to the appointment of a effect is often enormous where there has Bishop of the Church of England to not been a single avowed conversion, and Madagascar, with an increased staff of is manifested in very different ways, acmissionaries, and power to take up his cording to the nationality, the creed, and residence at the Capital. The Committee even the professions in life, and place of with them in these objections, and have community."-p. 389. It is not difficult which Babu Keshub Chunder Sen, the leader of the new Theistic school, has employed upon the same topic:--"The spirit of Christianity has already pervaded the whole atmosphere of Indian Society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education."—Dr. Mullens.

Siamese Customs for the Dying and Dead.

WHEN a Buddhist prince or princess is pronounce it anything but fruitless. We found to be at the point of death, his or her attendants, wishing to give the de- our friend has merely fallen into a trance parting spirit as good a passport into the or swoon from which it may presently spirit world as it is possible for surviving awake? friends to do, suspend every other care, and address themselves to the one work the attending friends will raise their of fixing the thoughts of the dying individual upon Buddha. To accomplish this object, they take their turns in enunciating as clearly as possible one of the names by which it is known the person dying was accustomed to speak of his God when in health. P'ra Arahang is one of the names of Buddha, and is the one generally employed among the Siamese princes when they speak of him. Whenever the writer has been present at the death of an adult member of the Royal Family, this has been the name used for the purpose above mentioned. It is uttered as often as eight or ten times in a minute; consequently you can hear at such times scarcely any thing else. They do this, hoping that the departing spirit will thus be helped to think of Buddha, and that that will accumulate a large fund of merit to his credit, which will become of vast service to him in the spirit world. It would seem to be a service having much the same object as that of the "Extreme Unction" of the Roman Catholics. It is continued from ten to fifteen minutes after the pulse has stopped its beating and the lungs their heaving -even until the body is cold and stiff in death. Is it much to be wondered at that they do so, when we consider that the mourning friends have the most unbounded confidence in the virtue of mentioning and hearing reverently the name of their god? Who among us would not do in like posture. For this purpose they put on manner, if we had the firm belief that it a pair of short pantaloons, tightly fitthe mere reverent thinking of the name of ted, and a jacket also made to sit snugly. Jesus in the article of death, would every Over these they apply a winding sheet, time accrue in vast good to our dying wrapping the body in it as firmly as posparent, brother, sister, husband, wife, or sible. Being thus prepared, the corpse child in the unseen world to which the is then placed in a copper urn in a sitting spirit is departing? Should we not be posture; and then this is put into one tempted, like the Siamese, to prolong our made of fine gold. The inner urn has enunciations of that wonderful name, un. an iron grating for its bottom, and the til there is left no hope that the body of outer one an outlet at the most pendant

When all evidence of hearing is gone, voices almost to a stunning pitch, hoping that they may force the departing spirit to hear the name of P'ra Arabang. When the most loving friends have ceased to have any lingering hope that the dying man can by any means hear them longer. then the continuous and deafening sounds of P'ră Arăhang are exchanged for the most uncontrollable wailings; and these are so loud that they can be heard at a great distance. Then all the members of the family, including the slaves in the house, and within hearing, join in a general outburst of crying and sobbing, with every evidence that their hearts mourn for the departed. The place indeed becomes a Bochim.

DRESSING THE CORPSE.

When a prince of high rank has just departed this life, the king visits the house of mourning, and bathes the corpse with simple water, doing it with his own hands. After him other princes, in the order of their rank, step up one by one and pour a dipper of water upon it. Then come the nobles and lords according to their rank, and perform each the same kind office for the remains of the departed. When all the chief princes, nobles and lords present shall have had an opportunity to show such respect, certain officials in the royal palace conspire together in dressing the body for a sitting off, until it becomes quite dry.

corpse has been seated in the urn, and eight months. The remains of a king are then graces the ceremony of placing the are usually kept from eight to twelve golden urn on an elevated platform, as- months. (In the present case the remains of five feet. The conch shell blowers and months.) trumpeters, and pipers, perform their several parts with the greatest possible harmony of such instruments, while the urn is being elevated to its place. This act is denominated Ch'on p'ra sop k'u'n p'rā t'ààn—literally an invitation to the corpse to be seated on the platform.

When thus seated, all the insignia of royalty which the prince was accustomed to have about him in life, are brought and arranged in due order at his feet. also place on the platform his more common personal utensils, as the golden platter in which he was accustomed to have and grandeur according to the estimation his changes of raiment brought to him. his gold betel-box, his cigar-case, his golden spittoon, his writing apparatus, etc. The band of musicians above-named, north, in which large timber abounds, now perform a funeral dirge; and it is requiring each of these to furnish one of early dawn, and at noon, and when the of the P'ramene. These must be of the form in concert with a company of mouth-"straight, two hundred feet long, and proing women, who bewail the dead, and portionately large in circumference, chant his virtues and excellences. These which the writer has observed to be not these services. In the intervals of these twelve other pillars a little smaller in Buddhist priests, four at a time, sitting governors of other provinces, as also on the floor a little distant from the plat- much other timber needful in the erecform, reciting moral lessons, and chant-tion of the P'ramene, and the numering incantations in the Pali language in ous other buildings connected with it. loud, clear, and musical intonations, in As sacred custom will not tolerate the perfect harmony as to matter and tone.

night, with only the intervals for the must be obtained for every new occasion performance of the dirges, and the wail- of the funeral obsequies of a king. Those ing of mourning women as above stated, four large pillars are very difficult to find, and a few minutes once every hour for and can be floated down to the Capital one company to retire, and another of four only at seasons of the year when the rivto come in and take their place. This is ers, where they are found, are full. They

point, with a stopcock from which the kept up from week to week and from fluid parts of the body are daily drawn month to month, until the time appointed for the burning of the corpse has arrived. The king usually remains until the which may be from two to six or even cending by three gradations to the height of the king have been kept seventeen

P'RAMENE.

In the case of the death of a king, his successor to the throne immediately begins to make arrangements for the P'ramene, which is the splendid temporary building under which the body is to sit in state several days on a throne glittering with silver, gold, and diamonds, and then and there to be committed to the flames.

The building is intended to be in size in which the deceased was held. Royal orders are forthwith sent to the governors of four different provinces far away to the arranged to have them assemble daily at the four large logs for the center pillars day is just merging into night, to per- finest timber, usually the oil tree, very spend about half an hour each time in less than twelve feet. There are always hours, there is present a company of size demanded at the same time, from use of pillars that have been used on any This service is continued day and former occasion, consequently new ones

are hauled to the banks of the stream by cular power of men working by means elephants and buffaloes. The great difficulty of procuring these pillars is one logs. They are then hewed and planed main cause of the usual long delay of the a little, just enough to remove all crooks funeral burning for a king. When brought to the city, they are hauled up to the a cylindrical form.

place of the P'ramene chiefly by the mus-

MISSION ROOMS, NEW YORK, JULY 22, 1870.

LATEST NEWS FROM OUR MISSIONS.

LIBERIA.—Rev. H. W. Erskine writes from Clay Ashland, June 7th, of his visit to Robertsport where he found one of the Students for the ministry zealously engaged in keeping together the little band of Presbyterians after the death of Rev. Mr. Ellis. One was admitted to the church on profession of his faith. While there Mr. Erskine obtained six Americo-Liberians and one young Vey Prince for the Alexander High School. At a late meeting of the Presbytery at Clay Ashland, Mr. R. M. Deputie and a Mr. Flournoy of the Baptist Church, were licensed to preach the gospel. Mr. Flournoy has been engaged in proclaiming the gospel in a number of villages, about ten miles from the town where Presbytery met and not without some marked tokens of success. He will continue his labors in the same field. To the church at Clay Ashland, four adults had been received on examination and one infant baptized. The day school at Monrovia was well attended.

Corisco.—Miss I. A. Nassau had returned from her trip to old Calabar, much benefitted by rest and glad to resume her labors at the "Bolondo Palms." Rev. John Menaul reached Liverpool, England, June 10, with health somewhat improved. The call for new laborers increases from this field.

INDIA.—Rev. D. Herron writes from Dehra, May 27. "Last Sabbath I had the pleasure of organizing a very interesting class in our Sabbath School. This class consists of men who are now filling Government and other offices in the place, most of whom got their education in our school. One of them is I believe a sincere inquirer and under deep conviction. Two educated Bengali Baboos of the Brahmo Somaj who read the Scriptures with me last year have expressed their desire to join this class,"

Dr. Morrison, in his letter of May 26, after referring to the discouragements in the church at Ambala, which have been noticed, says. "We are not left without encouragement. Some of the teachers and scholars seem to be in a very encouraging state of mind. It just seems as if we were on the eve of a revival, if only the Spirit were poured out on us from above." Rev. J. Ullmann speaks of the increased attendance upon the preached word at Etawah and of the establishment of a new out station at Seedapore where he had placed two Scripture readers. Mrs. J. M. Alexander sends an interesting account of the work at Mynpurie, which we will publish n. xt month.

SIAM.-Letters from Chiengmai, dated March 24, have reached us. The Laos king had not returned from Bangkok, and the brethren were in some doubt as to their future. Mr. McGilvary says: "We are not aware of any defection from our little church in consequence of the severe ordeal through which it has passed." . . . "Our work continues interesting from the large number of daily visitors to whom we endeavor to explain the great principles of Christianity." His wish is still to remain if Mr. Wilson should retire to Rahang.

CHINA.—Rev. Dr. Happer writes under date of June 10, from Canton, and says: "Our regular communion service was held on the 29th of May. We received four additions to the Chnrch—three by certificate and one on examination." One of these was a member of the Church in San Francisco, and is employed as a tract distributor, which shows the intimate connection there is between the mission work in California and China. There was another applicant for church privileges whose case was deferred to the next communion. There were also some marked evidences of the Spirit of God in the Training School.

Brazil.—Rev. J. F. C. Schneider writes that three persons had applied for admission to the church at Ric Janeiro. One of these had at quite a sacrifice to himself and family, given up a situation where he was obliged occasionally to attend to its duties on the Sabbath.

BOGOTA.—Rev. P. II. Pitkin writes, April 15, that the attendance upon the services of the chapel was increasing, and "this under plain gospel preaching." He speaks of an interesting case of conversion, and in his letter of May 17, adds: "There are a few who seem to be receiving the gracious influences of the Spirit." The Sabbath School continues to flourish. Miss McFarren writes that she is encouraged about her school.

CHINESE IN CALIFORNIA.—Rev. I. M. Condit reached San Francisco, June 23, and begins his labors at once among the Chinese in connection with Rev. A. W. Loomis, who has long wished for an additional laborer. These brethren are anxious to enlarge the work, and in their plans and purposes it is hoped that our Church will take a deep interest and lend a helping hand, especially that portion of it on the Pacific coast.

Indian Tribes.—Rev. W. Hamilton reports, July 6, four additions to the Church among the Omahas, at the last communion. The school was smaller and many of the Indians took no interest in it.

DONATIONS	
TO THE	28 82
BOARD OF FOREIGN MISSIONS	STNOD OF ALLEGHENY. Phy of Allegheny.
IN JUNE, 1870.	Clintonville sab sch 6 85
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Pby of Albany.	SYNOD OF BALTIMORE.
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SYNOD OF BUFFALO.	Zoar ch	85	00
Pby of Ogdensburg.	Fulton ch	14	00
Oxbow ch	SYNOD OF NASHVILLE.	73	00
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	con Mrs. Farah N. Covendall, L. M., 30;
Pby of Donegal. Chanceford ch	Outsiders and Insiders of Columbus Grove, O., 20.80; Mrs. Isabella S. Mackey, 5; Gen'l
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THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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FOREIGN MISSIONARY.

SEPTEMBER, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

LIGHT FROM CHIENGMAL

WE are sure our readers will rejoice at the news contained in the following extract from the "Bangkok Summary," a weekly newspaper published in Siam. God has heard and answered the prayers of his children in that country, and in our own land for the brethren among the Laos, and in a remarkable manner has granted to them the desire of their hearts.

I am very happy to learn from the most reliable authority that His Grace the Regent has been pleased to commit the Chiengmai American citizens, the missionaries, to the care and protection of the Maha Uparat, the son-in-law of the King, charging him to assist, nourish, and protect them so that they shall no more suffer trouble and hinderances from persecution like those through which they have passed since the 12th of Sept. last.

His Grace, moreover, is understood to have promised that he will *certainly* arrange to have those American citizens protected in Chiengmai according to the stipulations of the treaties, even though the present king should live and continue his reign.

The Maha Uparat enjoys the reputation of being a mild and discreet Prince. He received this his new title a few weeks since from His Majesty the supreme King of Siam, by which he is constituted the 2nd King of Chiengmai. I learn that His Grace the Regent has virtually committed the rule of that kingdom to him during the illness of the king, and has assured him that he is ultimately to become the king's successor to the throne.

This I regard as good news indeed, and too good to be withheld a day longer from the public. Who will not agree with me that the Siamese government is worthy of a great meed of praise for what it has done in the matter of the Chiengmai Mission. But let us see to it that the King of Kings shall receive our highest praise for all these gratifying events of his providence.

This action on the part of the King of Siam, was taken, not at the suggestion of the missionaries—they have all purposely abstained from making the least complaint to him, or to any in authority, but it was occasioned by the interposition of the United States Consul, who felt that the government was bound to carry out in good faith the treaty stipulations throughout the whole Siamese dominions and which covered the Laos country. The

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authorities felt this, hence the order referred to for the protection of the missionaries at Chiengmai.

The Laos King had been very sick at Bangkok, and though he had set out on his return to Chiengmai, it was doubtful whether he would live to reach it. Maha Uparat the Second King, and son-in-law of the present ruler, is a man of much excellence of character and has been, with his wife, true friends of the missionaries. If the old King dies, he will be his successor. But whether the present King survives his journey or not, assurance is given, on the part of the Siamese government, and to which he is subject, that Messrs. McGilvary and Wilson shall be protected in their work. In this marked interposition of Providence for this mission the Church has another plea for putting forth earnest, believing prayer, and He who has spared the lives of his servants, called the attention of his people to this field, raised up friends for them and kept them where they wished to live and labor, has no doubt much in store for them of his gracious and loving favor. Earnest prayers and greater efforts should, however, be put forth for God's blessing upon what has been done, and upon Him and not upon an arm of flesh should his people lean and trust for guidance, wisdom and strength in the future. Plans seemingly the most secure may fail, arrangements apparently the best may be upset, but his plans cannot be frustrated and his counsel will stand. Nothing has been done by those on the ground to secure royal favor, they have looked to the Lord alone and He has raised up friends for them; let the Church do the same, and He may soon in the most signal manner make past occurrences the prelude of his most gracious spiritual blessings.

OPPOSITION TO ZENANA WORK.

The feeling in the Hindoo community is wide-spread, over the baptism, in Calcutta, of the female convert, Gunesh, and which was referred to last month. It has aroused a deep feeling of opposition in different parts of the country to Zenana work. Those who are anxious among the natives for female education, are desirous that it should be carried on by those who will in no way interfere with the religious convictions of the women in India, in other words that Christianity shall have no place in Zenana instruction. With this native sentiment, several who bear the Christian name in India, agree. They hold that it is wrong to make religion the price of education; better to train the women to think before any attempt is made to initiate them into the mysteries of any creed, hence nothing beyond mere secular instruction should be given by any Zenana visitor.

The following from the "Allahabad Press" will show how the educated native Hindoo regards such efforts:

A meeting of the Bengalee residents of Lucknow was held in that city on the 27th May, to take into consideration the best means of imparting instruction to the

female members of their families. The meeting was a short one, for the members had evidently assembled, not to air their English, but to act, and that promptly. Their aim was two-fold,—(1) to condemn the present system; (2) to provide a better; and this aim was attained by the unanimous adoption of the following resolutions:—

I.—That this meeting is of opinion that the present system of imparting instruction to Hindoo females through the agency of Christian Missionary ladies is objectionable on grounds of religion, and accordingly desires to put on record its entire disapproval of the same.

II.—That this meeting deems it highly desirable to organize some better means for the promotion of Bengalee female education in this city, in supersession of the existing system.

III.—That, with a view to give effect to the 2nd resolution, a select committee be appointed to secure a respectable female teacher, on a suitable salary, determine the necessary books of instruction, and undertake the general management of the "Committee of Bengalee Female Education," to be hereafter organized.

IV.—That a copy of the proceedings of this meeting be forwarded to the ladies connected with the Zenana Mission, thanking them for their praiseworthy exertions to promote the cause of native female education, and conveying to them the deep sense of regret of the native community for being obliged, from purely conscientious scruples, to discontinue their instruction in their families.

This is the old story. Whenever a youth from any Missionary institution became a Christian, meetings like this were held, proselytism denounced and a new school wholly under native auspices started or talked about; but all such schemes failed, the boys returned to the school and it was soon as large as ever. The check given to Zenana work will be but momentary, though it must be kept in mind there are not the same inducements for female education, that there are for that of the males. The whole public sentiment and the power of their faith are against the one, while worldly advancement lies at the foundation of the other, and the Hindoo will brave much for this.

After the baptism of this young woman her friends obtained a writ of "habeas corpus" swearing that she was under fourteen years of age. It was proved at the trial that she was seventeen, and the Court decided that she was at liberty to go where she pleased. Her relatives used every argument to induce her to return home with them, but she decided to go with the missionaries. This decision of the Court will have a great influence upon the emancipation of the women of that country, as they are entitled when they reach a certain age to personal liberty. As the women are taught other cases like this will follow, which will arouse all the opposition of the human heart to the truth, but the duty of the Church is clear, to employ every agency honored by Christ, to make all acquainted with his His servants must teach the religion of the Cross. great salvation. go to India with this great object in view, and secular education is but a means to this end. The Zenana visitor is as much a missionary as the ordained preacher. Her mission is to reach those who are secluded and to

whom the minister of the gospel cannot have access, and scenes like the one mentioned must be expected. Christ declared, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in law." The gospel is not to blame for this. It comes like its author to set men right. They are now wrong, and to revolutionise men's ideas of God and of what is true, there must be a conflict. To do this is duty.

In such opposition let Christians see a ground of encouragement, and in such conversions a pledge of what is in store for this portion of the heathen world.

A MOTHER IN ISRAEL.

The other day there came a check to the treasurer, accompanied by the following note: "Enclosed find a check on Brookville Bank for \$50, proceeds of some little personal property owned by Mrs. Hannah Leason. There will be a little more when we get all collected."

Mrs. Leason's love for the Missionary work was great, and though nearly eighty-six when she died, she labored in various ways to promote its interests, and loved to send the fruits of her own toil to advance the king dom of her Lord and Redeemer. We were touched with the nature and extent of her gifts, and with her desire to leave what she could, after her death for this same object. In making inquiries about her devotion to Missions, we received some facts of interest:

She was born in February, 1784. Her parents were descended from the Scotch more recently from North of Ireland. Her father, Captain Andrew Sharp, served under General Washington until the close of the war. When eight years old from a relapse in measles she lost her hearing, so that she never heard the voice of any of her children. Yet she retained her speech with wonderful accuracy. She was a most diligent reader, and kept up to the times in the progressive changes in the pronunciation of the English language. She kept herself also well informed as to the causes and progress of the late war. Though so very aged she was enthusiastic for the right as any person in the meridian of life.

The mode of conversation in view of her deafness was truly remarkable. There seems to have been some mysterious quickening of other powers that the defect was little felt or noticed. Often intelligent persons came and went, some remained over night, and failed to notice any want of hearing. She could know by sight from the motion of the mouth and the expression of countenance what was said by any of the family, and by any familiar acquaintance. When ten years old her father was murdered by a company of Indians some forty miles above Pittsburgh. Her son, Rev. T. S. Leason, says: "After all the terrible traditions of Indian cruelty, which filled my mind in childhood, and then to witness my good mother so full of zeal to send those savages the blessed gospel, made such impressions on my young mind and heart, that I suppose this did more towards making me a minister of Christ than any other external incident of my life."

Two years ago in sending a considerable sum of money to the treasury from her, Mr. L. writes. "She is now in her 85th year, her eyes quite dim, but she still reads in the Foreign Missionary, and her countenance lights up with joy, in speaking of the blessing of God upon the work. She regards the Lord's Missionary Treasury as her Savings Bank, and takes great pleasure in making her small deposits." She sought to earn money with her own hands and practised self-denial that others might be enriched.

Though she saw her father shot by the Indians, and was herself fired upon by them, yet to the last she sought the conversion of the aborigines of our own country, and put forth efforts for their good. We trust such an example will not be lost upon our readers, but that it will stimulate many to do greater things for the Lord.

COMMUNICATIONS FROM THE MISSIONS.

Shantung Mission.—A. China

Tungchow.

REV. C. W. MATEER adds some facts to the letter of Rev. E. P. Capp, published last month, of the missionary work in Northern China. In a short time thirty new members have been received into the church at Tungchow. The religious interest continues.

Our work is extending to the west at a rapid rate, and the ground already ocnearer here made a class of about fifteen, region, These he taught for about a month, and last Sabbath ten of them were baptized. last evening from a visit to Tsai-Le. Too, and this, although it is only a little (Monday). I preached in the chapel, and made. There is a wide-spread interest in conjunction with the native elder examthe truth out there, giving certain prom- ined and received three persons, who ises that there will be still more brought were baptized. in in the future. They are a different either ordinance has been celebrated in people from any we have met heretofore, the house. The native preacher there They are naturally more religious, feels very much encouraged, as indeed he There are evidences also that beyond, as has reason to feel. He has labored hard you go on towards Tsi-Nan-Foo, the and faithfully for two years and a half.

people are much the same. I fully believe that the region of country around Tsi-Nan-Foo is the intellectual and religious centre of China, and that the gospel though late in reaching that place will yet make its first great triumph there. It has given birth to nearly all of China's greatest sages, and I have a strong impression, presentiment if you wish to call it so, that Christianity will yet be propagated over China from that centre. .The cupied is giving unmistakable signs of Methodists in Teintsin tapped the mine yielding a more abundant harvest. Al- from the north, and we have now tapped most immediately after Mr. Nevius came it from the east. I trust we may have the home, there came a company of inquirers means and find the way clear to advance from Ping Too, who with others from without delay into the heart of this

Other Encouragements. - Came home Seven of these were from Ping Too. There Mrs. Mateer and I went out on Friday are now twenty-one Christians in Ping- (30 miles), and came back yesterday over a year since the first convert was administered the Lord's Supper, and in This is the first time and is just now beginning to see the fruit ing. Besides this, I have dismissed five teresting tour. The interest at Ping-Too increases, and gives promise of a boun-I scarcely dare to tiful in-gathering. mention the numbers that seem likely to be gathered in this fall. Mr. Nevius is to start out there day after to-morrow, to be gone about three weeks, or nearly so. Mrs. Morrison has arrived in Chefoo, and we expect her up here to-morrow. Patrick has gone to Chefoo to escort her, and help her with her children.

An interesting case has just occurred, of a young man from the village in which our chapel is, at Sai-chew-Foo. This young man has been interested for a year, but has been violently opposed by his father and friends. He tried to come once or twice before, but was prevented by his father. He went once or twice to the chapel, and his father went and dragged him home. His father was so fearful he would run off to Tungchow, that he hired a man expressly to watch him. Notwithstanding all this, however, he escaped, and is now here. anxious to learn, and determined to stay till he is baptized, and then go home and fight it out.

Lurrukhabad Mission, H. India.

Mynpoorie.

THIS LETTER of Mrs. S. P. Alexander, of May 30th, sets forth the manner in which . Besides the Normal School there are ten the females are reached and taught at this station:

port comes the Normal School, which is city. The highest number of scholars in now on a firmer and better footing than any school is 32, the lowest 13; and, it has ever been. After some opposition, with but very few exceptions, the scholabout a month ago, I placed a woman in ars are making progress, showing by that the school as a head teacher; so dismiss- that they are interested in what they ing the Pundit, whom I did not feel was are doing. In regard to girls learning to bringing up the school to a proper stand-read, the tone of public opinion is im-

of his labour. When we got home we scholars from the school—that is as refound that Miss Brown and Miss Downing cipients of pay. If they like to attend had arrived from their trip to Ping-Too, to recite with the other women, I tell They got along safely, and had a very in- them they are welcome to do so, vet that I cannot give them the allowance they have been accustomed to receive. I have felt them to be rather a drag upon the school, and have seen so clearly that they could never become teachers, that it was best to take their names off the roll of the Normal School. Two of the five still attend regularly, and are trying to keep up in their studies, so as io be taken back upon my list; but it remains to be seen how they will succeed. The woman who is now the head teacher has had a school of her own since last August, so boasts of some experience in the art of teaching. She has now in her charge fifteen women, who are studying in grades of readers, Geography, Arithmetic, Scripture History, besides the Bible and Catechismall, of course, in the Hindi language, I am greatly at a loss for maps; but I hope I shall be able to provide myself with them before long. I think I must presume upon the generosity of some of For the Lord's my friends at home. cause, they must be asked to open their hearts and their purses. I must not forget to say that another woman has come out from the Normal School, and is now placed over the school which was in charge of the woman I took for head teacher. There are now four women settled over schools of their own, and this, of itself, is an encouraging fact.

Other Female Schools-Cause of Joy .schools, three taught by women and seven by Pundits. Of the ten, four are in vil-The Normal School.—First on my re- lages, and six in different sections of the

in one of the women's schools, has since ened points into a white paintlike sublast August, learned her letters; gone through the first and second readers; partly through the Catechism; is reading in an advanced reading-book, and is studying simple arithmetic. I find her full of desire to make progress, because her father has told her he should be very proud of her if she would become a good scholar. This is cause for deep rejoicing, for we must remember she is only a girla daughter -not a son. The father is a high-caste Brahmin, so the tide is evidently turning in our favor; and although we may often be looked upon with distrust and suspicion by many natives, we morning I was surprised, and pleased more cannot but "thank God and take courage," feeling that a happy day is dawning for the women of India. There is no enthusiasm-nothing overdrawn, in what I have less than sixty years old, is almost toothtold you: the fact is so simple that people less, has grey-hair and a wrinkled face, joice over. Only let them take Mynpoorie thing from our good books. She has and compare its present with its past, and learned her letters, and is able to pick. they will surely joy in our rejoicing. A out short sentences from the first primer large number of our women and children in Hindi, and is very proud of being able are rising above their former condition- to do this. I asked her eight or ten questhat is, they are learning something be- tions from the "Gurugyau," (a Catechism side cooking food and dozing away their written by Mr. Ullmann,) and found she leisure hours. They continue to work in not only answered the questions accordtheir own houses and to cook their food, ing to the book, but could answer any but the spare moments are spent in read- questions upon the meaning of the words ing, and studying, and thinking of some- and expressions. She had showed desire thing beside self. Let us pray for the day to learn the Catechism, and the Pundit when all will be gathered into our places himself had taught her by repeating the of learning, so that all may know of the one questions and answers over and over true source of comfort and happinessthe one redemption-"the common salvation "-the one only Saviour.

Readers, besides Geography, Arithmetic, advanced reading-books, beside the Bible black), and are quite expert in the use of it so correctly, too. She can read from any

proving from year to year. One little their wooden-pencils, with which they girl, about eleven years of age, studying can make marks, after dipping their sharpstance. They are proud to show me how well they succeed, as many mornings, when I go in among them, they write quickly their "Salaam Mem Sahib," and then hand up the slate for my inspection. The Abcdarians begin on slates, and I give no child a first primer until the letters are thoroughly learned. The hope of getting a book—the first ever in their possession, is a wonderful incentive to diligence. Can our little school friends in our enlightened American homes understand this?

Three Interesting Scholars.—The other than I can tell you, by having an old woman ask me to hear her repeat some answers from the Catechism. She is not at home may think it is too simple to re- yet is making great effort to learn someagain to her. I was pleased with his efforts as well as with her progress. Another woman, a young widow in the same In all of the schools we use the Chris- school, who has made wonderful progress tian Vernacular Educational Series of in her studies during the year, is very fond of singing, and has learned a few of and Scripture History. Then there are our Christian Hindi hymns by heart. This morning, in another school, I found and Catechism, which are faithfully and a bright little girl, only eight years old. gladly studied. The girls and women ready to recite to me the answers to forty write and cipher on wooden-slates (painted questions in the Guru gyau, and she did

moderately advanced book I put into her the words, "the common people heard hands, and is also making rapid progress him gladly." You have already heard in simple arithmetic. She understands what a kind reception I met with in three notation and numeration, and is succeed- wealthy houses in villages distant from ing well with addition, besides being able Mynpoorie six and seven miles. There I to repeat the multiplication table rapidly was blessed in being the first to carry into and correctly. She is a pretty, dark-eyed, those darkened homes the heavenly mesround-faced child, and is the daughter of sage, and it was the first time those ena Thákoor, a caste which, until very lately, slaved women had ever heard of the truth had none, or, at least, very little respect which makes us free, of Jesus and His for the daughters of their families. There great love. Another cold season, I hope, are many other instances I might give may find me able to go again, and with you to prove that we have reason for en- me I shall expect to take Miss Dcouragement, and also to show that the who I am delighted to hear is coming minds of native Hindoo girls may be to us so soon. highly developed; but these two or three cases which I have mentioned, as they have occurred to me, will be enough to assure you that at least one should not stumble at the fewness or greatness of years when putting forth efforts in India. None seem too young or too old if only the desire to learn is prominent.

Zenanas.-In regard to the opening up of Zenana work in Mynpoorie, there is much to encourage me. My only regret is that there is but one pair of weak hands here to carry on the blessed work. There are two houses I think of now where, six months ago, I should not have been al lowed to enter, and to-day I am urged to go, not only to teach fancy work, but also to teach the women of the houses to read. At that time one of the husbands said there would be no special objection to my going into his house if I would teach his wife only to work in fancy worsteds. The other smiled at the idea of his wife being able to do anything but cook his food. Now I am made a welcome visitor, and both have become convinced that their wives and daughters have minds which are capable of cultivation. I may say that none of the members of these secastes.

Etawah.

REV. J. ULLMANN sends some extracts from a recent poetical work written by a native Bengali lady, Dayamayi Debi, which chime in with the fullest demands of Hinduism, in regard to the humiliating position of woman. There is no hesitancy on the part of the writer to accept all that custom and religion teach as to man's superiority, and one can scarcely credit her sincerity in such utterances. We publish them, that those who are interested in the females of India may see how such need to be taught a better religion, and a better way of honoring God, and themselves. The women of India are, in their ignorance, the most blind and persistent supporters of Hinduism. They accept cheerfully its creed, with all its debasing influences and crushing effect upon themselves, and hold to it with the greatest tenacity. They are, as a general thing, bitterly opposed to the truth:

"Duties of Wives to their Husbands.-The husband is the wife's religion, the wife's sole business, the wife's all-in-all. There is no going of the wife without the husband. The wife should meditate on her husband, as on Brahma. For her all pilgrimages are concentrated on her husband's foot. The command of the husband cluded Zenanas will be found in my is as obligatory as a precept of the Vedas. schools. So the latter is by no means to To a chaste wife, her husband is as the be depreciated because they are, as a gen- great God. When the husband is pleased, eral thing, made up of lower and middle Brahma is pleased. The merits of waiting "To the poor the Gospel is on the feet of the husband, is equivalent preached," and for us is literally fulfilled to the merits of performing all the pilgrimages in the world. To obey the hus- preaching at the most important places band, is to obey the Vedas . . . To wor- on the road. Patiala is the largest and ship the husband, is to worship the Gods most important of the Cis-Sutlei States. . . . The husband is the alone spiritual and the city is the largest city in all this director of the wife. The husband is the region. On my arrival there I met with wife's life, her honor, her ornament, the the Rajah's band-master, a Scotchman giver of her happiness, the promoter of from a Highland regiment. her welfare, the bestower of fortune, fame, that etique te required me to inform the righteousness, and heaven, her deliverer Rajah of my arrival, and he thought he from sorrow and sin."

"Dayamayi Debi's Description of a Perfect Woman.-The husband-loving, Godand-Brahman worshipping woman should early in the morning do obeisance to her husband-god; sprinkle the floor with water and cow-dung: make her ablutions: worship the gods, Brahmans, and her husband: attend on her husband while taking his food prepared by herself; feed guests, if any; and then, last of all, take her own breakfast. Such is the chaste and happy wife,"

"Dayamayi Debi's Advice to her own Countrywomen,-Never speak untruth to your husband. If he rebukes you, bear it Rejoice when your husband patiently. rejoices; weep when he weeps. your husband always, serve him diligently, speak to him sweetly. your mother-in-law more than your own mother, and your father-in-law more than your own father. Deeply revere your husband's elder brother; he is your chief gooroo, Your husband's younger brothers you should love as your own children, and your husband's sisters as your own sisters, for the husband is your own body . . . Do not quarrel with any one. Go to bed late at night, and rise early."

<u> Codiana Mission. A. India.</u> Ambala.

During last cold season Dr. Morrison made a tour with his daughter into whatis called the Protected Sikh States. He sends a few notes of some of the incidents of that itineration:

Patiala and its Rajah.—By short marches

He told me would be pleased if I should do so. Accordingly, I gave him a note to the Rajah, which he promised to leave at the palace for me. This done, I went to the bazar to preach. On my return I found a Vakil from the Rajah waiting for me. The Rajah had sent him to attend on me while I remained, furnished me with a guard and all the supplies needed for myself, horses, servants, and native Chris-Had he sent a common peon to see to this it would have been an honor I had no reason nor right to expect; but he sent me one of the Vakils whom he employs as his medium between himself and the political officers of the Supreme Government. The next day was appointed for an interview with his Highness. In this, too, he treated me with the same consideration, sending his Vakil to escort me, and having quite a large darbar of his state officers present at our interview. After this he sent two elephants, one for myself and daughter and one for his Vakil and servants to escort us to see the city, and gardens, and palace. He was then making arrangements to go to Lahore to meet the Duke of Edinburgh, and had to leave before I did, but before leaving he sent an apology for not being able to return my visit on account of his being so occupied with the preparations and other matters that just then were perplexing him; but he sent a shawl for my daughter and 250 rupees for our schools There we remained for a week, enjoying every facility for preaching in the most populous thoroughfares of the city, even under the windows of the palace,

Frequent Opportunities of Preaching the we went first to Patiala, stopping and Gospel.—Having spent a week there, we proceeded to Nabha, the capital of another receiving numbers to discuss with me in with the ambassador of the cross.

grur we proceeded to Maler Katla, a Mussulman state. were all away at Lahore. The Darbar to get access to the women. spent about a week at his capital preach- them in the principles of the Gospel. ing freely wherever I chose to go, and

state. about fifteen miles distant. On our the tent. The people here are chiefly arrival there we found that the Rajah had ignorant and bigoted Mussulmans. From gone to Lahore. One of his queens had Maler Katla we returned to Nabha. The died in the night, and all the shops of Rajah did not return from Lahore until the city were closed in consequence, and nearly a week after our return. On his the friend whom I expected to meet here return he treated us with great kindness, was also absent. I, therefore, determined supplying us with everything we needed, to go on to the next state in my plan. visiting us several times, sending ele-Accordingly we proceeded to Sangrur, phants and his carriage to take us to see the capitol of the Rajah of Jhind. The his gardens, and whatever we wished to Rajah and his chief officers of state, as I see. All the time of our stay our supplies expected, had gone to Lahore, and I, con- were sent us from his stores. Indeed, sequently, saw nothing of them, but for through his urgency, we remained a week about a week I enjoyed daily opportuni- longerthan we had intended. On the day of ties of preaching in the city and discuss- our final departure we paid him a farewell ing with numbers who visited me at the visit, received his parting presents, and tent for that purpose. We were told that were sent out the first march in his no missionary had ever before visited that carriage and four, with one of his civil place; still the people were not entirely officers, to make arrangements for our unacquainted with our message. Many comfort at that stage which was in his terhad heard the Gospel preached at melas ritory, and where we were to spend the and other places, where they had met Sabbath. During all the delay at Nabha. I had every facility for preaching daily After spending about a week at San- in the city and to-good congregations.

Preaching to the Women. - Throughout The Nawab (vulgarly this town my daughter, in company with written Nabob), as these small Mussul- Prem Dasi, the Panjabi Bible-woman, man chiefs are called, with his chief men, has availed herself of every opportunity was over, but the Nawab had tarried places she met with very encouraging along the road hunting, so I saw nothing receptions, but the women are so very of him at that time. Since that time, how- ignorant, and this is the first time the ever, I have met him and had a very attempt has ever been made to reach pleasant conversation with him and found them in this way, that in most places him very intelligent. I was surprised at it was merely breaking up the fallowhis knowledge of American affairs. Al ground. If we could spend the next cold together this interview was so pleasant season in this same field, remaining longer that I feel the more desirous to visit his in some places, I have no doubt she capitol again. Though he was absent, I would be able to do more at instructing

MISSIONS OF OTHER CHURCHES.

Fruit from Arracan.

I PROMISED to give you a narative which is intensely interesting, and deserves to be known among the friends of One day last hot weather, a missions. young man from Arracan was introduced to me by a Bengali who received his education in our Institution, and is now a clerk in a Calcutta bank. The Arracanese was in the employ of the same bank in his own country, and had been brought to spend some months in the Calcutta He had been reared in Buddhism, but stated that he had embraced Christianity, and professed an carnest wish to be baptized. His Bengali companion was a Brahmo; but he quite approved of the step, and assured me that his friend was a sincere and a very good man. The applicant for admission to the Christian Church was eager to be baptized immediately, and was evidently disappointed when I insisted on the propriety of delay. urged that perhaps he might die before he was baptized. Such was the beginning of an acquaintance, of which I am able to say now, that nothing has been a source of greater satisfaction and encouragement since I came to India seven and a half vears ago.

On inquiry, I found that he stood high in the opinion of his superiors. I was told that he belonged to a most respectable family, and was one of the foremost among the younger men in A-; vigorous in mind and character, upright, free from prejudice, and desirous of progress both for himself and his countrymen. The most remarkable feature of his case was that he had been led to embrace Christianity without the immediate intervention of any missionary. There has been no mission at A--- for many years, though it was the scene of the earlier labors of some of the American missionaries, who have gyees,' (Buddhist priests). I take them

since done so much for Christ's kingdom in Burmah. I believe the dust of some of them reposes there, consecrating the soil. and, as it were, taking possession for Christ. But there has been no systematic and sustained attempt made to lodge . Christianity in the native race at that place: yet there we find a man whose character gained him the respect of his European superiors, questioning, inquiring, believing, and at length resolving to seek admission to the Christian Church. Christian laymen helped with their instruction and counsel; but after he began to inquire, he met no missionary till he came to me as a candidate for baptism. You know how pregnant this circumstance is; but I cannot stay to point the moral— I must go on with my tale.

I had many interviews with the young Arracanese after our first meeting, and learned the history of his mind in reference to religion. He came into confact with Christian truth first at Moulmein, where he attended a school kept by Mr. Marks, now of Mandalay, a missionary of the Society for the Propagation of the Gos-"Then," he says, "I took no interest in it." As he grew older, he began to interest himself in religious matters, and conversed with "very good Buddhist scholars," about the Buddhist religion " and the manner of performing the austerities." I will give his own description of the effect produced on his n ind by these conversa-"They say, Buddhism has no god tions. at present—there were four, and one is. to come; I know it is of no use worshipping a god that is not alive. say Gautama (the founder of Buddhism, who is also called Sakya Mormi) left his agents or images to be worshipped like him. I know they cannot do good or bad, as the people are their makers. 'That is right' said they, 'but there are Phoonalso to be the same as we, for they be- faith in him as the Son of God and our come Phoongyees on account of poverty, Redeemer; also we must ask him to sanchonor, pride and merit; I am therefore tify our hearts-he will rejoin soul and quite aware that they cannot give us the body at the resurrection." things in which they are wanting."

progress of his mind at an early stage. Ι may here state that nothing struck me more in my intercourse with him than the manifest longing for a living God. Here was evidently the point of repulsion from Buddhism and attraction to Christianity. He shrank from a dead God, and seemed to rejoice in the thought of a living God. I have never, in dealing with any inquirer, been so much struck with the presence of the appreciation of the truth; a taste for it, a thirst for it, over and above the intellectual conviction. He goes on to ted, and I advised them to wait till she say:-

"Since then, (after his conversations with Buddhist scholars), my mind began to grow stronger day by day in favor of Christianity, though privately, through fear of the people. One or two years ago I had courage enough, by the help of God, to proclaim myself a Christian, although I was not baptized, before the people, and tive place. He has often assured me that speak about Christianity publicly, so far as I could, when they liked to hear."

tism, he used these touching words: "Not about the end of last year, and when I last only is baptism the object of ambition, heard from him was doing well. but if, through God's interest, I could be writes thus; "I am well and by the blesa true Christian, I would try to work in sing of God constant and steadfast in his ways and for him, if he would please Christian faith. Since my return I have to bless me."

time to time, and I had the greatest satis- have tried my best to point out to them faction in dealing with him. I must have the excellency of the Bible; and am glad asked him to note down what presented to say have succeeded partly. These conthemselves to his mind as the main points stant references have tended to enlighten of a Christian's faith, for I find a jotting in me more, and to confirm me in my own his hand among my papers to the following faith and earnest desire to see my poor effect :--

I received him into the Church by This a sketch in his own words of the baptism on the 29th of August 1869. The ceremony was performed in the Free Church, Calcutta, before the congregation. He partook of the Lord's Supper for the first time at our November communion. Although he expected to leave Calcutta after a few months, he sent for his wife and two children; this implied no small expense, for they had to undertake a seavoyage to Calcutta. But he desired to have the whole family received into the Christian Church. His wife was far from hostile, but not sufficiently instrucshould konw more of the Christian faith. The children were young, and I baptized both of them in the church. During his stay in Calcutta, he continued to live consistently, and was regular in attendance on the ordinances of grace. He was extremely desirous that a branch of our mission should be established at his namany of the young men there prefer Christianity to Buddhism, and might In stating his feeling in view of bap- soon become Christains. He left Calcutta endeavored to refute the arguments of He came to me for instructions from my countrymen, with God's help, and benighted fellow-creatures learn to appre-"The Lord Jesus came into the world ciate that by which alone they can obto save sinners, and restore his people by tain eternal life. A friend of mine who suffering the punishment, and by offering was baptized by an American missionary, the people to be the partakers of the sal-became a backslider to the Christian vation—that is, to receive and have true cross which he had taken up. I have had

pents of his want of firmness in the in this man's mind, and tending towards faith."

and such as he in their prayers. He is though here, in effect, pro-Christian. It gone where there is no mission, where he is surrounded by his heathen relations—he will be without Christian counsel and way for the religion itself. The true inman and neither needs nor wants leading- should be spread in all possible ways, social influence which will bear upon contact with heathen races. When milihim from day to day is that of his tary men or commercial men are consistent own countrymen. In the nature of Christians, their lives exercise an influence things, there must be antagonism between for good, even if it be silent, this and Christianity. stands alone in the face of it, for the other that the religion of professing Christians Christian of whom he speaks had suc- in heathen countries should be maintained cumbed. He therefore lacks what many and elevated. Whatever the Church does converts from heathenism in other parts with this end in view, is sure to tell powhave—the important supporting influence erfully in aid of missions. Hence the efour prayers very strong?

of the way in which Christian schools ways an important bearing on their own Although he took no interest in Christianity when he attended Mr. Mark's school at Moulmein, he obtained his first bring the Christian leaven into manifest knowledge of it there; and it is plain that when his mind developed further and began to work on the subject of religion. his early knowledge of Christianity was one of the chief causes of its fermentation. It is impossible to dissever the first introduction of Christian truth from the ultimate result in a case of this kind. The mental history is a fact, and must be dealt We are not entitled to with as a fact. suppose that if the antecedents had been different the result would have remained the same. Boys may leave our Christian schools unimpressed, utterly indifferent to Christianity; yet, when years have pass- leavened with Christianity. ed away, and inward growth or outward circumstances have changed the texture incident, "Herein is that saying true, One of their minds, Christian truth may at last soweth and another reapeth"? This is take hold of them; the seed long lying as if still the law of the kingdom. Sometimes dead may show signs of life.

frequent conversations with him. He re- the fact that one of the influences at work the change, was the attractive influence Let Christian people remember him of British civilization, in itself secular, was recognized as a Christian civilization, admired, desired; and thus it prepared the countenance; but he is an independent ference is, that the leaven of Christianity strings-a characteristic which is at once and kept working, wherever British ena source of strength and of peril. The terprise brings British civilization into He evidently great inportance then for the heathen of Christian society. Is not his claim on forts made by foreign missionaries in many parts to supply their countrymen with the This case affords a striking illustration ordinances of grace have in various Missionary peculiar work. societies should fully recognize that if they can operation alongside of British influence in any way whatever-by schools, hospitals, &c., as well as by preaching-they are doing their proper work. Don't let us suppose that the few devoted men whom we are able to send forth like so many voices crying in the wilderness, are the only instruments we possess for the advancement of Christ's kingdom. us recognize the fact that British influence in all its manifoldness, as exercised in government, instruction, commercial operations, &c., is a mighty engine, which will be effective in proportion as it is

May we not say with reference to this we have to recall the truth for our com-I must not omit to draw attention to fort; at others we recognize the fact to

has penetrated more or less. They may on his useful and efficient labors. would be foolish to predict conversions river. prised at the greatest changes .- Free and here and there a mango tree, make up Church Record.

Our Mission to Africa.

Africa, they will find, near the equator, row paths through the groves of plaintain. lying in the bosom of the Bight of Benin, the island of Fernando Po. Very nearly Dido Town, under the charge of the Rev. opposite to the island is the Cameroons Robert Smith, and beyond this again is river, which gives access to the interior John A'Kwa's Town, from which the of the continent. After passing the man-missionary has been compelled to remove grove swamps which line the mouth of through the plunder of his house by the the river, its banks are found to be thinly people. If we now cross the river, which inhabited by tribes of negroes, for the is about a mile broad here, we come to most part living in the lowest depths of Preso Bell's Town, where our colored barbarism, ignorance and degradation, brother, the Rev. J. J. Fuller, labors. During the time when the slave trade was He has only recently occupied this starife, the population was greatly dimin- tion as a residence; but, like all the rest, ished, and entire districts of the country the humble cottage in which he lives is were devastated, the towns and villages situated on the high bank of the river. In demolished, to supply the accursed traffic. every case this situation has been chosen With the abolition of the trade, the in order to be open to the sea breeze, tribes are again increasing in numbers, which comes up the river about the midand villages are being planted on the dle of every day, and tempers the great About twenty miles heat of the climate. desolated spots. from the mouth of the river we come to the mission settlements. The first, on the right-hand side, as we ascend the river, is Bell Town, where the Rev. Q. W. Thomson labors. His house, an iron one, stands

our joy. Any one who looks below the the town extends some distance behind, surface must be struck with the existence the houses or cottages being embosomed of the state of things which has rendered in gardens or plaintain-trees, and somethis story possible—the seed scattered times overshadowed by the noble mangobroadcast, and numerous influences at tree which the missionaries have introwork to prepare and stimulate the soil. duced. Half a mile further up, on the There are tens of thousands into the soil same side of the river, we come to the of whose hearts the seed of the kingdom mission-house in which Mr. Saker carries be friendly, or indifferent, or hostile. It also stands on the high bank above the It is built of red bricks, which with confidence, knowing what experience Mr. Saker taught the natives to make, has taught us, and able as we are to ap- and by whom it was erected under Mr. preciate the variety and strength of the Saker's superintendence. King A'Kwa's forces which hinder. It is true, neverthe- town is larger than Bell Town, and has less, that in most of of these cases the been the seat of the mission from the first. possibilities of change lie so near, that, It is like that, hidden by the plaintainwhile we have learned to put away hasty trees, which are thickly cultivated. Numanticipations, we should hardly be sur- erous palm-trees, a few cocoa-nut trees, the chief vegetation of the place. Every house, with the houses of the numerous wives of the people, forms a street by itself IF OUR readers will take their map of and you pass from one to the other by nar-

A mile beyond King A'Kwa's Town is

If now we wish to visit the only other station, named Victoria, in Amboises Bay, we must return to the mouth of the river. Thence we can go either all the way by sea, across the Bimbia shoals, the on the high bank above the river, while mouth of Man of War's Bay, and so into

Amboises Bay; or we can voyage through which others were supposed to be brought a number of creeks among the mangrove to their grave. They had great faith in swamps, and so into the Bimbia River, charms, which consisted of bits of bone, passing the late Mr. Merrick's old station at Bimbia Point, crossing Man of War's rag, and the like rubbish. The Dju-dju Bay, and entering the little cove where Victoria stands, between the island of Mandoleh, in Amboises Bay, and the mainland. Victoria stands on the sea coast, at the foot of the Cameroons mountains, a lofty volcanic pile of forest, rock, and lava, some 13,000 feet high. course it is surrounded by inferior mountains, separated by ravines and beautiful dells, crowded with tropical vegetation, which makes this the most beautiful and healthy part of the west coast of Africa for some 3,000 miles. The little colony of about 200 persons has cleared a space along the shore: but close behind is an almost impenetrable forest in which leopards, deer, monkeys, and other wild animals find a home. Wild men also roam through the forest, speaking a language different from that spoken on the river Cameroons. They live by hunting and cultivating the plaintain and yam. Every third day they come down by hundreds and hold a market on the sea beach at Victoria, exchanging the produce they raise for dried fish, caught by the fishermen who live on the islands of the bay. They also barter food for the various things brought to the market by the Bimbia people in their canoes. of the fishermen have lately left their islands and settled on the mainland, forming a village called Fish Town, about a mile from Victoria. The Rev. E. Palmer visits them, but his time is chiefly devoted to the education and Christian instruction of the colony, where English is the language of the people.

We have said the natives were found in the lowest stage of savage life. religion was a cruel superstition, often leading them to the destruction of human They believed in witchcraft, and great cruelties were often practised; Moravians and their missionary work: men and women were poisoned to dis-

monkeys' heads, tigers' teeth, pieces of men, as they were called, also furnished the people with carved sticks, which, carried with them on journeys, would, it was said, defend them from all their enemies. The houses in which the people live are raised some two or three feet from the ground, on mounds of earth, and consist of a species of split bamboo, neatly tied together, with the roof thatched with plaited palm leaves. No light is admitted except by the doorway. Light is scarcely needed, as the people seem for the most part to live out of doors, and to eat their meals on the ground, from bowls or leaves. and to spend many of their nights in amusement, or in the observance of their religious rites. Often is the night rendered hideous by their drums, and shouts. and wild howlings. The wealth of the people consists chiefly in the number of their wives, for each of whom a separate house is built. When these are numerous, as, in the case of chiefs, they are, King Bell, for instance, having thirty-two, the houses, with those devoted to cooking. form a considerable street. When a man dies, he is buried in the mound on which his house stands, and it is then left to decay. Death is accompanied by the loud wailings of the wives and relatives, the beating of drums, the firing of guns, and a general breakage of all the breakable articles belonging to the dead man. These are then collected and set up together under a rude shed hastily put up opposite the dead man's house.—Baptist Missionary Herald.

Moraviar Missions.

The author of "Moravian Life in the Black Forest" writes concerning the

"The Moravians were the first Chriscover the source of the enchantments by tian society who employed the newly-invented art of printing for the promulga- the mission provinces, especially Surition of the Holy Scriptures in a living nam and South Africa. language among the people. The first edition was published in Venice about the Paul, are not ashamed to aid the cause by year 1470, being the oldest printed ver- the labor of their hands; they receive no sion of the Bible in any European lan- fixed salary while in the service, but 'a guage. Before the commencement of the decent and comfortable support; ' besides Reformation in 1517, the Moravians had which, they have a right to have their already issued three editions of the Scrip- children educated at the expense of the tures.

both Home and Foreign Missions: wher- them. ever they are, 'the poor have the Gospel preached unto them.' The center of had sent out 1,947 missionaries, male and every settlement, whether in town or female, so that, taking the annual average country, is its well-appointed, well-taught of those who go out now as missionboarding and day school for the young of aries at twenty, the whole number both sexes; and the possible event of every sent forth by the Church of the United Moravian's after-life is, that that brother Brethren in the hundred and thirty-seven or sister may be called to become a mis- years of its missionary enterprise will sionary abroad.

"The instructions given by the elders to their missionary brethren have ever been 'that they were to preach chiefly to such as had never heard of the Gospelnot to build upon foundations laid by others; not to disturb their work, but to seek the outcast and the forsaken.'

"The manner in which the mission work of the Moravian Church is supported is a matter of interest and importance. In the year 1868, for example, the whole amount required for this purpose was £17,113 16s. 10d.

" The sources of revenue upon which the missions depend are the usual ones of annual contributions and donations, legacies and their interest; and lastly, though not least, one principal aid consists in the fact that the missions themselves contribute largely to their own support, some of them being entirely self-sustaining. Were it not so, the extensive work which is going on inforeign countries would have to be curtailed at once. A large sum is annually raised by the missions; partly by the voluntary contributions of the converts, especially in the West Indies, and partly fron the profits of mercantile concerns and trades carried on in some of

"Many missionaries, like the tent-maker Church, and they may look to a pension "They have ever devoted themselves to when sickness or old age shall overtake

> "Up to the year 1852 the Moravians amount to 2,287.

> The following is a comparative view of the several missions, and the number of their converts and missionary agents:

Missions.	Stations.	Missionaries.	N'tive Age'ts,	Converts.
1. Greenland	. 6	24	48	1,734
2. Labrador	. 5	32	34	1,087
8. North Ameri	ca. 3	6		287
4. St. Thomas an	nd ·			
St. Janeiro	5	12	46	2,729
5. St. Croix	3	8	78	3,128
6. Jamaica	.14	31	224	12,357
7. Antigua	. 8	22	174	6,234
8. St. Kitts	. 4	10	64	3,225
9. Barbadoes	: 4	8	60	2,388
10. Tobago	. 2	5	40	2,004
11. Mosquito Co'	st 6	13	10	771
12. Surinam		69		24,330
13. South Africa.	11	52	219	8,765
14. Australia	. 2	7	1	77
15. Thibet (Mong	(O			
lia)	•	6	`	7
Total	. 87	805	998	69,123

A Tract in a Tree.

A WAY-WORN Jew sat down under a shady tree to rest himself, and looking up, saw a tract stuck between two twigs. Not a little surprised at finding it in such a place, he took it down, and commenced reading it; but, meeting the name of Jesus, he was going to tear it up, when the thought came into his mind, "I might as well know something of this Jesus from the mouth of a Christian." The tract contained a great many quotations from the New Testament, treating of the necessity of being born again, which he could not at all understand. "However," he thought, "if I had a New Testment I should like to read it, as it must contain some very extraordinary things." Having been delayed longer than he intended through reading the tract, he took up his wares, and went on to the next village; but he could sell nothing, and the last. house looked so poor and miserable that he was passing without knocking, when an old man spoke kindly to him, and invited ted pyramid, from one hundred and fifty him to come in and rest, saying; "I see to one hundred and eighty feet high. cause my Saviour was a Jew according to form spire, adding from fifty to sixty cured the desired book, and shortly af- bear inspection at a close view. ter his business brought him to Amsterdam, when he came to me requesting an Old Testament, and related to me the incident of his finding the tract. He left me with a request that he might visit me when he came again to Amsterdam.

nothing about the Jew, when at last, on three sides. In close contiguity with this a rainy, stormy November evening, he fence on the inside, are numberless and came to my door. I gave him a hearty indescribable buildings mostly made of welcome, and he told me what he had to bamboo, fantastically papered and paintsuffer from his wife and her relatives for ed, for the accommodation of priests, reading the New Testament, and for princes, noblemen, and others. One side expressing his conviction that Jesus of the square is chiefly occupied with must be the Messiah. His wife, while he buildings for the king's own accommodawas from home, had sold his goods, and tion while attending the ceremonies of

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together with their children, had gone he knew not whither. At last he traced her to Amsterdam, and was come to seek her. "And now," he said, "what would you advise me to do?"

Mr. Pauli gave him kind counsel, advising him to show by his life and conversation the power of those doctrines he professed to believe, and says in conclusion, "He keeps on visiting me regularly once a week, and I instruct and comfort him, as he has much to suffer from his wife, who is very inimical to Christianity."

Siamese Customs for the Dving and Dead.

(Continued from p. 85.)

Then they are planted in the ground thirty feet deep, one at each corner of a square not less than one hundred and sixty feet in circumference. When in their proper places, they stand leaning a little towards each other, so that they describe the form of a four-sided truncayou are a Jew, and I love the Jews be- On the top of these is framed a pagodathe flesh." The Jew entered, and con- more feet to the height of the structure. versed with the old man, who was unable This upper part is octagonal, and so covto give him a New Testament, but told ered with yellow tin sheets and tinseled him where he might obtain one. The paper as to make a grand appearance at next day the Jew coming to Utrecht pro- such a height; but it would not well

Surrounding the P'ramane there is a new fence made of bamboo slats in an upright position, ten feet high, the paling being so closely set that you cannot see through it except on close squinting. It incloses a square of more than two acres A few months elapsed, and I heard of ground, and has a gate midway on the royal cremation. roofs covered with crimson cloth, and by the peculiar curved horn-like projections at the two ends of their ridges, and the golden drapery suspended in front and tastefully gathered up to the several posts of the halls. The whole area occupied by houses and other fixtures is curiously and neatly covered with bamboo wickerwork; the slats of which the woof and warp are made, being more than an inch wide, forming thus one unbroken bamboo carpet, giving great elasticity, and squeaking to the steps of all who walk upon it. There are placed here and there upon this bamboo floor, multitudes of standards peculiar to the Siamese. Some are like the Sawe-krachat, one of the insignia of royalty, or in other words, the royal umbrella of nine stories, several inches apart, connected by one common staff. stories become smaller as you ascend; the uppermost one being less than a foot in diameter, and the one at the bottom five feet or more. Some of these are nine stories, some seven, and some only five. There are several other indescribable standards and fixtures thickly studding the floor, some of them tinseled, some of them gilded, some of them with machinery exhibiting a variety of little paper figures in perpetual action, some imaging angels and some devils, and some suffer-Here and there you ing souls in hell. will see a niche with rude landscape views of the lower series of the Buddhist's celestial worlds, and of princely dwellings there, with delightful pools and groves, and many other sensual luxuries which a heathen mind fancies a heaven of happiness must give its inhabitants.

Outside of the bamboo walls are various buildings designed for the accomodation of princes, officers of government, and others who cannot find sufficient room within the enclosure. also numerous play houses for theatrical rangement on its several steps of the performances, puppet shows, masquer- most showy articles of porcelain, glass, ades, turning summersault on rods highly alabaster, silver and gold artificial flowers.

These are distin- elevated, wire dancing, leaping through guished from all others, by having their hoopsf rom aloft, lying on the points of spears, sword, cudgel sham fighting, wrestling, etc.

> There is also one other place outside of the P'ramane gates, more interesting to many than those already alluded to; and this is the great victualing establishment for all classes above the vulgar, presenting a large variety of dishes and fruits, well prepared and very tempting to the appetite, all freely offered without money and without price, at all hours of the

> The second king has a temporary palace erected for his accommodation out of the enclosure, on the north side, which is distinguished from all the buildings by a crimson colored roof, royal horns, and golden drapery like that of the first king.

> Thus much of a bird's-eye view of what may be termed the mere shell of the P'ramene. The real P'ramene is erected in the centre of the whole, in the great hall directly under the loftiest spire, and in the center of this stands the Pra Bencha, or throne, on which the royal urn is placed in state many days. This is a splendid eight-sided pyramid, fifty or sixty feet in circumference, its base sitting on a floor twenty feet above the ground. It diminishes by right angle gradations upward some thirty feet to a truncated top, and on its top is placed the golden urn, containing the remains of the late king, most superbly decorated with gold, and diamonds, and other precious stones. Some ten or fifteen feet above this, is suspended from the lofty ceiling, a rich golden canopy. And far up above that, is a tasty white circular awning overshadowing the whole. diately under the golden canopy, hang the sweetest and whitest flowers, arranged in the form of a large chandelier.

The body of the Pra Bencha is made There are indescribably brilliant by the fasty arand artificial fruits intermixed with real in pairs, and are drawn on small wooden fruits; little images of birds and beasts, wheels. of men, women, and children, angels, etc. have on their backs a large receptacle for For illuminating the hall, splendid chan- priests' robes, which are well filled with deliers are suspended from the ceiling in the article, neatly folded, ready for offerthe four corners of it, being assisted by ing. In the front of these, and in their innumerable lesser lights on the angular rear, are hundreds of men dressed in gradations of the pyramid.

At the time of placing the royal remains in state on that lofty throne, nearly or crowns, eight or ten inches tall. These all the princes, chief nobles, and rulers in the kingdom, assemble just after break of tion lotus flowers. day, to escort "the sacred corpse" to its last earthly throne on the summit of the move, the shells, trumpets, and pipes are new P'ramene. The golden urn, already most brilliantly decked with diamonds, is placed upon a high golden seat in a kind of Juggernaut car, drawn by a pair of horses, assisted by hundreds of men. This vehicle is preceded by two other wheel carriages. The first is occupied solely by the High Priest of the kingdom, sitting on a high seat, reading a sacred book of moral lessons in Pali, called app'it'am. The second carriage is occupied by a few of the most favored of the children of the deceased. A strip of silver cloth six inches wide, is attached to the urn, and loosely extended to the seats of their R. Highnesses in the second carriage, and to the thighs of the High priest, over which the other end lies, while the procession is moving. This forms the mystical union between the deceased and the sacred book, and his children. The carriage next behind the one bearing the royal urn, carries some fifty or sixty sticks of imported fragrant wood, richly gilded at the ends, with which the body is to be burned. Each of these carriages is drawn by a pair of ing. horses, with scores of men to assist, all pleted. pulling at a rope in front of the beasts.

Both in their front and rear are figures

Each of the figured animals white, purporting to be angels, wearing white turbans with pagoda-form spires walk four abreast, and carry glass imita-

The moment the procession begins to sounded, and the death drums are beaten with a slowly measured stroke, until the royal hearse reaches the P'ramene. Having arrived, the golden urn is removed from the hearse, and placed upon a kind of railroad bridge thirty or forty feet long, one end of it resting on the floor, and the other on the top of the Pra Bencha at an angle of forty degrees or more. On this the urn is drawn up slowly by ropes and pulleys with much ceremony, and placed on that splendid throne, to remain in state at least seven days before the burn-

Having placed the royal urn on the top of the Pra Bencha, or P'ramene pyramid, they then take the strip of silver cloth, which had been the mystic communication between the deceased and his children and the sacred book while in the procession, and extend it from the lid of the golden urn down the eastern and western sides of the pyramid, and thence on a Brussels carpet, protected by white muslin, nearly to the flight of steps on the east and west sides of the build-It is about noon when this is com-

RELIGIOUS EXERCISES.

Then the chief priests of the city, and of elephants, rhinoceroses, lions, tigers, from nearly all other parts of the kingand fabulous animals of many kinds, ut- dom begin to assemble, a hundred or terly defying description. These are all more at a time, on the floor of the P'rammade of bamboo wicker work, covered ene in sight of the royal urn, and rewith paper, and painted to suit the pru- hearse in consort, lessons in Pali, called rient fancies of Buddhists. These all go P'ang-soo-k'oon, which are in substance

"reflections on the brevity and uncer- lation, and the putting off all their usual tainty of human life, the certainty of dress of figured apparel, and putting on death and transmigration, the sorrows the plainest white muslin, which they reinseparably connected with every state of gard as being entirely devoid of show; mutability, and the blessings of Nipp'an, and, therefore, a fit emblem of sadness of where there can be no more change." Having uttered audibly these short lesin state, and three days afterwards.

of government taking a part in the funing to all his neighbors that he is truly in breaks up. mourning for the dead. This differs from and putting on entire baldness and deso- twelve o'clock, A.M.

spirit.

It is arranged that there shall be four sons, they continue in a sitting posture common priests rehearing Pali, (the uswith downcast looks a few minutes, re- ual moral lessons on funeral occasions for flecting silently on the condition of the a deceased king,) everyhour of the day and living and the dead, and then retire, night, as when before the corpse was giving place to another hundred or more, brought to the P'ramane. And, for this to recite the same lessons, and to exercise purpose, the four corners of the P'ramane their moral natures with similar reflec- hall are reserved for four companies of tions. Thus they come and retire, until four each to sit down and perform this thousands of the chief priests, and others service; but, only one company at a time, of lower rank, have had the privilege and continuing the exercise nearly an hour. honor to engage in this exercise, and Then, the next four in order take their this is repeated every day the corpse sits turn for the same length of time, and so on for twenty-four hours, at the expira-All the princes, and nobles, and officers tion of which, another band of sixteen, divided into four companies, come and eral solemnities, are dressed in white, as take their places and serve in the same are also the royal servants, and most of way twenty-four hours, and then these are the servants and slaves of the princes and relieved by another band of sixteen, and nobles. Every Siamese subject, whether so on day and night. No company, who prince or noble, governor or plebeian, men have served twenty-four hours is called to and women, rich and poor, bond and free, that service again. These services are must then, out of respect to the deceased, continued from fifteen to nineteen dayshave his head entirely shaven; thus show- that is, until the protracted meeting

These priests, together with the multithe European custom of putting on mourn-tudes of other priests, are sumptuously ing, in that it requires the putting off the fed from the royal bounty early every natural and pleasant clothing of the head morning, and again between eleven and

(To be Continued.)

MISSION ROOMS, NEW YORK, AUG. 22, 1870.

LATEST NEWS FROM OUR MISSIONS.

INDIAN TRIBES. - Rev. J. R. Ramsay, in his letter of Aug. 2, speaks of the meetings heing well attended by the Seminoles; a female prayer-meeting which promises to be productive of good had been recently started. The Sabbath-school was increasing in interest.

The Boarding school among the Creeks closed its session for the Summer, July 16. Mrs. Robertson mentions the great interest of many of the Creek Nation in this institution and in its closing exercises. The religious interest in the school was marked. Some of the pupils had united with the church, and others were under great anxiety of mind. Among those concerned for their spiritual state, Mr. Worcester writes, were several members of his Bible-class.

BOGOTA.—Rev. T. F. Wallace speaks, June 9, of the delightful communion service enjoyed the preceding Sabbath. Two young ladies were received into the church on profession of their faith. The congregation was large; four or five young men were anxious to unite with the church on this occasion, but it was deemed safer to wait to the next communion, that they might test themselves, and be more thoroughly instructed. Others in the community seemed serious and concerned about their state.

JAPAN.—Rev. C. Carrothers writes, July 18, from Yeddo, of the progress made in secular studies and in the truths of the gospel, by the class that he teaches. He refers to a Japanese who is very much interested in Christianity. "Outside of our pupils we have reason to believe that our influence has not been without good effect." Rev. D. Thompson is devoting a considerable portion of his time to the work of translating the Old Testament.

CHINA.—Rev. J. S. McIlvaine, of Peking, May 22d, says, "Our little church here begins to bear a more hopeful aspect. Two weeks since I had the pleasure of baptizing four persons-three men and one of the school boys-a very bright little fellow." -Mrs. Morrison writes, June 20th, that she had safely reached Tungchow, where she expected to labor. Rev. Dr. Nevius speaks of ten more persons received into the church of Tungchow on profession of their faith. Rev. C. Mateer refers to this ingathering on another page. Dr. N. says, "The gospel is spreading from village to village, and our native Christians show a most commendable disposition to give of their time and means to propagate it." Rev. H. Corbett says, July 6th, "Our work in Chefoo is hopeful, one girl was baptized last Sabbath." Rev. J. Levenberger in a letter of June the 7th, writes: "I spent the Sabbath at Sing-z, a station about 30 miles north-east of Hangchow, and was much refreshed by my intercourse with the Christians there. How pleasant to find thus in the midst of the vast moral waste of heathenism, a little community zealous for the worship of the true God. There are several inquirers who will probably soon be added to their number." Rev. S. Dodd mentions in his letter of June 28th, that "Sabbath before last three persons were baptized there on profession of their faith." The work has grown steadily at this place from the first, and the communicants now number between fifty and sixty. Their house of worship is too strait for them, and they are anxious, with some help, to put up a chapel. For this purpose, some \$500 are needed. Dr. Happer writes of increasing indications for good at Canton; several applicants for baptism, and more prayerfulness in the church. The class in the training school is most promising.

SIAM.—The news on another page will cheer the hearts of many in regard to the missionaries at Chiengmai. It is hoped that full toleration will not only be granted to the missionaries, but to all who may wish to become Christians. The missionaries at Bangkok feel the need of occupying another point in the heart of the city. Rev. J. Carrington was out on a mission tour up the Menam river.

INDIA.—Rev. S. H. Kellogg writes, June 11th, of the baptism of a faqir, at Fut tehgurh. He passed a very satisfactory examination and had taken well to work for his bread. Mrs. Kellogg and Rev. T. Tracy had been attacked with cholers, but we

are happy to add they were both convalescing. Rev. D. Herron writes, that the number of pupils in the girls' institution at Dehra had reached 82.

Corisco.—Ibia, who has for some time been a licentiate under the care of the Corisco Presbytery, was ordained last April to the gospel ministry. He will be stationed on the island of Corisco.

Rev. C. De Heer and family reached New York, August 18th. They return to this country for the benefit of their health.

SAILED.

· Rev. R. G. Wilder and family left New York for Kolapoor, India, July 17. It is expected that one or two missionaries will soon sail to reinforce this mission. Mr. and Mrs. Wilder have stood alone at this important post for a long time.

TRANSFER OF THE GABOON MISSION.

This Mission on Western Africa, with its missionary, Rev. Alfred Bushnell and wife, were lately transferred by the American Board to the Presbyterian Board. The mission is near to that of Corisco, and like that needs immediate reinforcement.

Rev. Mr. Walker who has been connected with Gaboon for more than 30 years, expects in a short time to leave it, not to return.

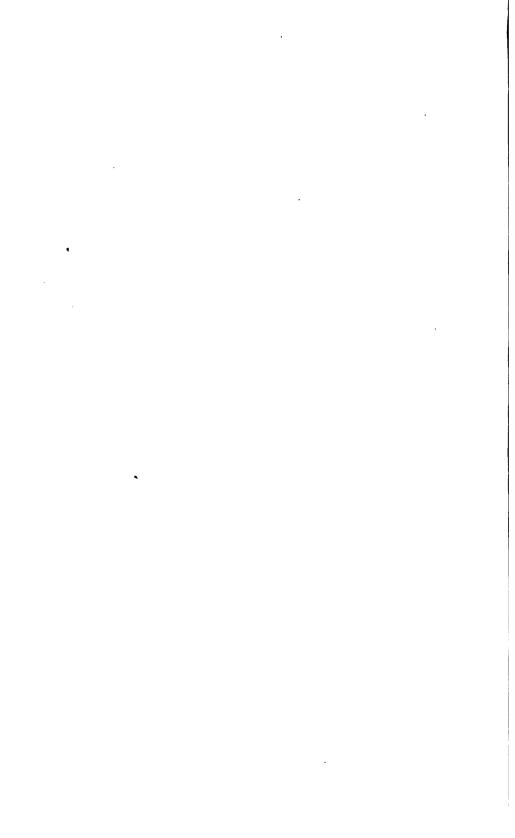
We hope soon to publish, for our readers, some account of this mission.

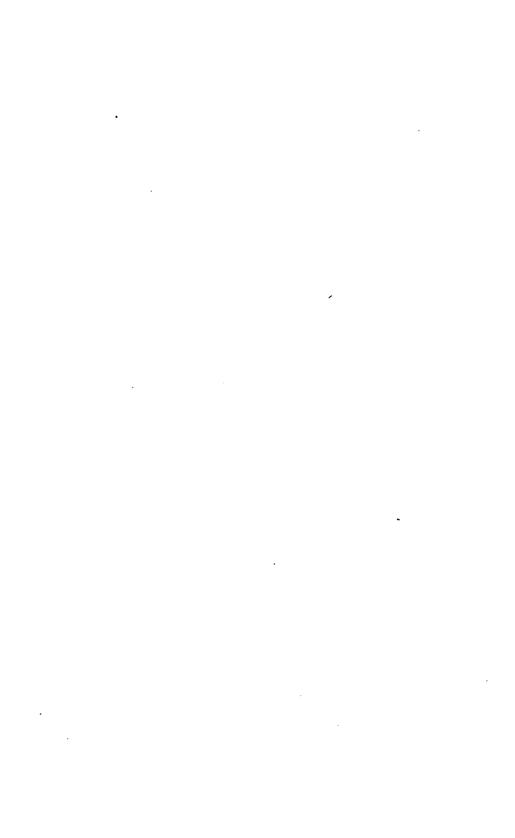
DONATIONS	STNOD OF CLEVELAND.
TO THE	Pby of Cleveland.
BOARD OF FOREIGN MISSIONS	Northfield ch 10 00
IN THE V 1000	Pby of Mahoning.
IN JULY, 1870.	Poland ch, Miss E. A. Bruce, 5; Ladies' Miss. Soc'ty, 36
SYNOD OF ALBANY.	Clarkson ch
Pby of Albany.	East Palestine ch 2 50
Amsterdam Village ch	Pby of St. Clairsville.
Carlisle sab sch	_
178 58	Pby of Steubenville.
SYNOD OF ATLANTIC.	Richmond sab sch for Rev. W. F. Johnson10 00 Wellsville sab sch for Rev. W. F. Johnson 10 33
Pby of Catawba.	108 18
Charlotte colored sch 8 00	SYNOD OF COLUMBUS.
SYNOD OF BALTIMORE.	
Pby of Baltimore.	Pby of Marion.
Churchville ch, Md	Delaware ch, 25; sab sch for Tungchow ch, 5.50
Pby of New Castle.	Pby of Wooster.
Redclay Creek ch 20 00 Whiteclay Creek ch 20 00	West Salem ch. 5 40 Congress ch. 2 80 *ast Canaan sab sch. 3 00
71 20 SYNOD OF CINCINNATI.	41 70
Pby of Cincinnati.	SYNOD OF ERIE.
Glendale ch Juvenile Miss. Soc'ty, 31.40; sab	
sch, 25	Pby of Alleghany.
Pleasant Ridge ch	Centreville sab sch. 25 00 North ch sab sch, Alleghany, for Rio Chapel. 11 00 Highland ch. 15 96
College Corner ch	
	Pby of Butler.
95 55	Rich Hill'sab sch for sup. of Jas. Banks, Lahore 9 18

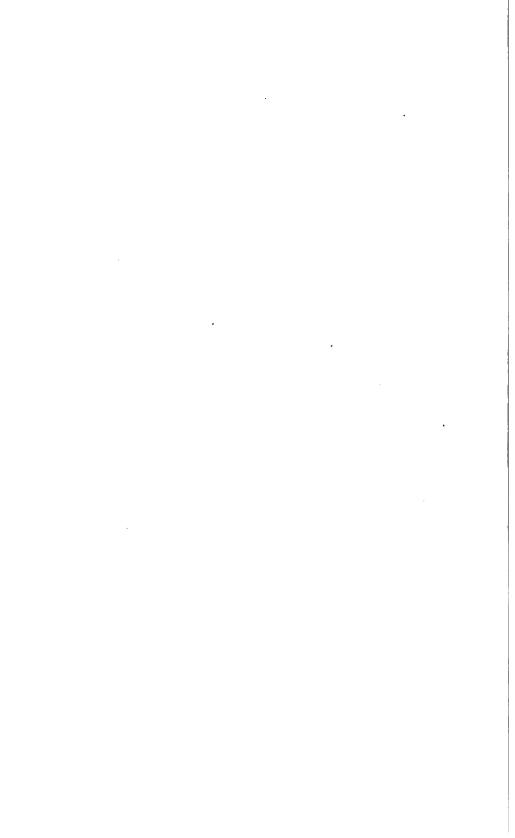
Union Oil Wells, do, 20; Dunbar Bible class, 12	SYNOD OF IOWA, SOUTH. Phy of Iowa.
Amity ch	Fort Madison sab sch
Pby of Clarion. Perry ch	Pby of Missouri River.
Tylersburgh ch. 6 00 Richland ch. 12 00	Bellevue sab sch
Pby of Erte.	SYNOD OF KANSAS.
1st ch sab sch, Meadville, to ed. child at Dehra	Pby of Smokey Hu. 1st ch Salina, Kansas
Pby of Kittanning.	SYNOD OF KENTUCKY.
Gilgal ch	Phy of Evenezer. 1st ch Covington
Pby of Shenango.	
Hermon ch 5 00	Pby of Louisville. Chestnut st ch
169 86 Synod of Geneva.	Walnut st ch 8 00
Pby of Cayuga.	Pby of Transylvania. Columbia ch
Port Byron sab sch for Shanghai sch 25 00	254 75
Pby of Lyons. \	SYNOD OF LONG ISLAND.
Savannah ch	Pby of Brooklyn.
SYNOD OF HARRISBURG.	Throop av ch
Pby of Huntingdon.	Genevan ch
Millersburg sab sch	Pby of Long Island.
20 90	1st ch, East Hampton 92 25
SYNOD OF ILLINOIS, NORTH.	Bridge Hampton ch
SYNOD OF ILLINOIS, NORTH.	Bridge Hampton ch
SYNOD OF ILLINOIS, NORTH. Prov of Bloomington. 1st ch, Urbana	Bridge Hampton ch
Pby of Bloomington.	Pby of Nassau. 81 75
Pby of Bloomington. 1st ch, Urbana	Bridge Hampton ch. 55 94 Pby of Nassau. Astoria ch. 81 75 425 17
Pby of Bloomington. 1st ch, Urbana	### Programment 55 94 Programment 55 9
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8d ch, Newark, 84.74; sab sch Miss'y Assoc'n, 70	1st ch, Washington 174 64 1st ch, Wheeling, 59.05; sab sch, 10 69 05 Hollidays Cove sab sch 8 00 Rast Buffsho ch sincing class concert 4 80
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8d ch sab sch, Trenton, for Zenana 50 00	688 36
Pby of Newton. 1st ch sab sch, Belvidere	SYNOD OF TOLEDO.
Poy of West Jerecy.	Pby of Lima.
2nd ch, Bridgeton 84 71	Union ch, Lima
671 82	Pby of Chippewa.
SYNOD OF NEW YORK.	1st ch, Winona 10 00
Pby of Hudson.	Decorah Prairie sab sch
Florida ch	Total receipts from churches
1st ch, Edgwater, S. I 7 87	LEGACIES.
Brick ch 44 97 Brick ch chapel 8 50	Legacy of Miss Elizabeth Lewis, Elizabeth, N.J
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West 28d st ch. 103 16 Pslisades ch, 115.38; sab sch, 22.84. 187 67	541 68
Pby of North River.	SYNOD REF'D PRES. CH.
1st ch, Newburgh, 300; sab sch, 60	Gen. Synod Ref. Pres. ch for scholarships in India
Pby of Westchester.	MISCELLANEOUS.
1st ch, Peekskill	Mary Vance, 7; Little brother and sister's
885 47 SYNOD OF NEW YORK, WEST.	Miss. box, 1.50; A. friend, Hagerstown, Md., 100; Wm. Shear, Augusta, Ga., 20; A
Phy of Genesee Valley.	friend, Dayton, Ohio, 5; Ger. Ref'd. sab sch,
Caledonia ch 57 25	Miamisburg, 5; A thankoffering, 25; A friend, 15; A. B. Noble, Boardman, Ohio, 2;
SYNOD OF PHILADELPHIA.	Henry L. Nichols, Alton, Ills., 20; Suez sab
Pby of Lackawanna. Towanda ch	sch, Ills., 1.50; Chilisquaqua Fem. Miss. Soc. to con. Mrs. Margt. Griffin, L. M., 80;
Meshoppan ch, a lady. 10 00 Wilkes Barre ch 111 00	Mooresburg Fem. Miss. Soc., 6; "Justus,"
Pby of Philadelphia, North.	40; Mrs. Dr. Magill, Danville, 8; Mrs. J. E. DeKlyn, 5.77; D. Edwards, 50c., Myers'
Kensington ch sab sch	Miss. Lyceum Vermil. Inst., 4.25; A friend to con. Rev. A. C. Shaw, Fulton, N. Y., L.
Cohocksink ch sab sch	M., 80; Richard Blydenburgh, Smithtown,
Abington ch	danhungh I. M. Ot. Rosmont of Little
295 69 Зуновог Ріттавива.	Myra Esther Bendle of Mahanoy city, Pa.,
Pby of Blairsville.	2.25; Mrs. M. B. Patterson, Green Tree, Pa., 4; Friends in Ills., 50; Thomas Creatty,
Congruity ch	Whitestown, Pa., 5; Reformed ch sab sch,
Greensburg sab sch. 9 60 Livermore ch, 55.60; sab sch,10. 65 66	Hackensack, for India, 32; Two ladies, Bozrah, Ct., for Chinese in Cal., 5001,008 82
Salem ch 25 00 Plum Creek ch 5 00	Total Receipts in July, 1870
Pby of Pittsburgh.	Wm. Rankin, Treasurer.
Forest Grove sab sch	26 Centre St., Iyew Lork.
Wilkinsburgh ch sab sch for Mr. Mateer's sch, Tungchow	Special contributions for the debt Amt. previously acknowledged23,400
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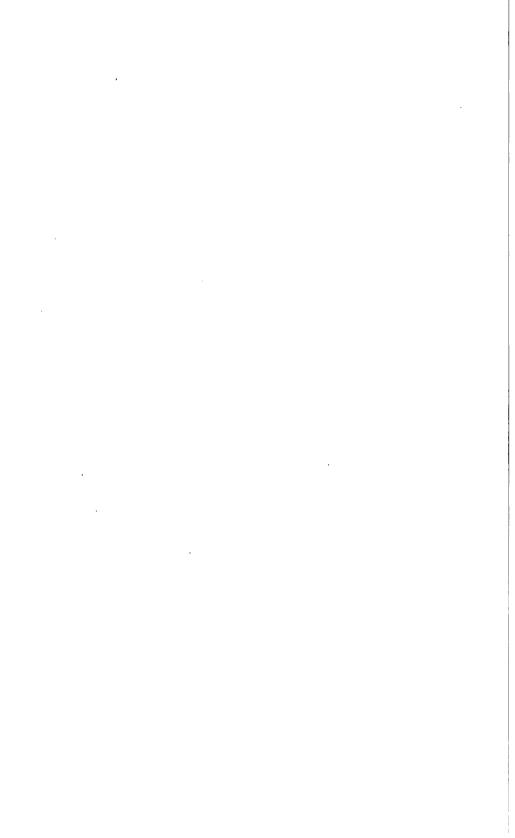
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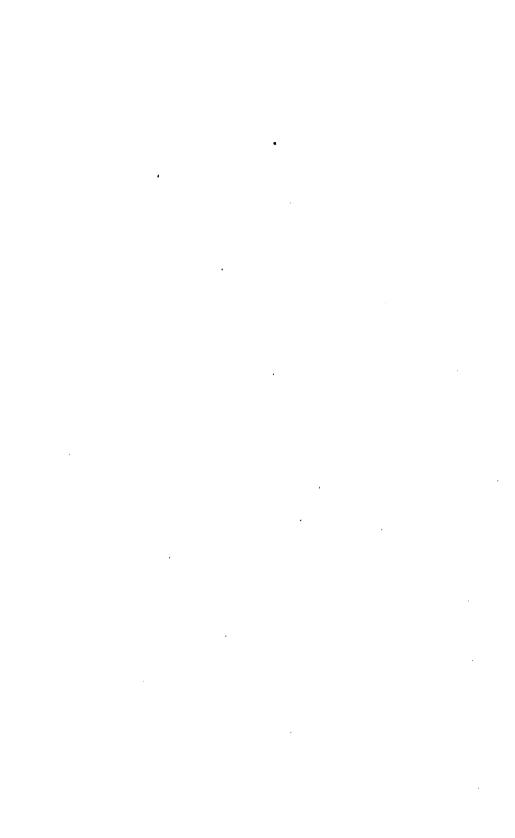








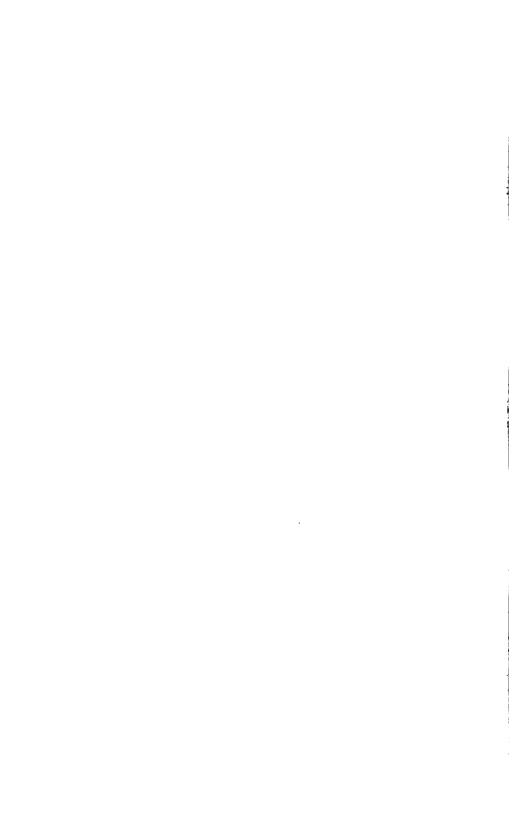




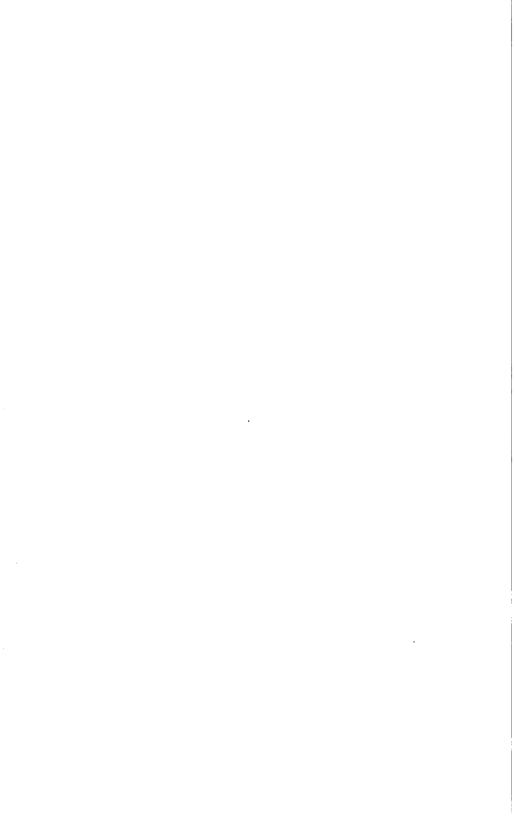


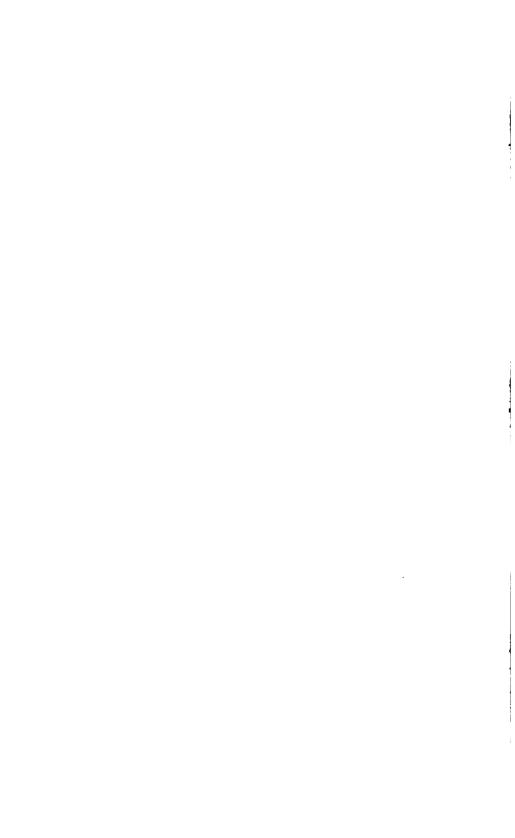




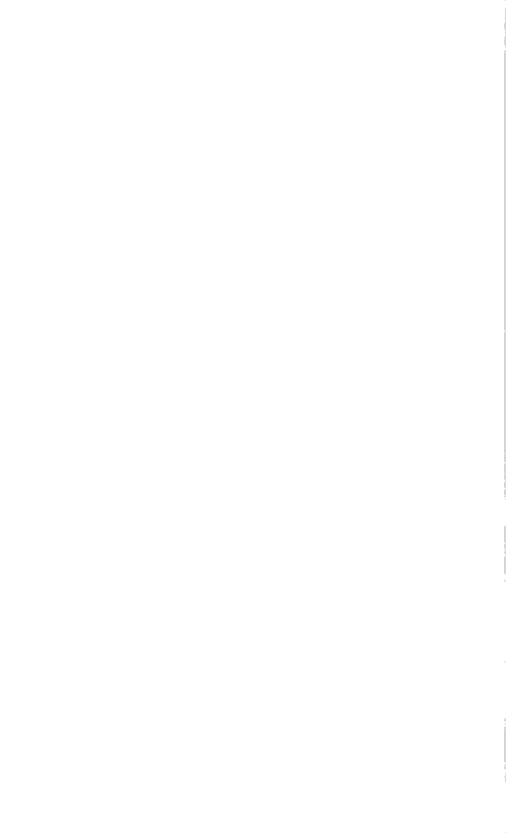


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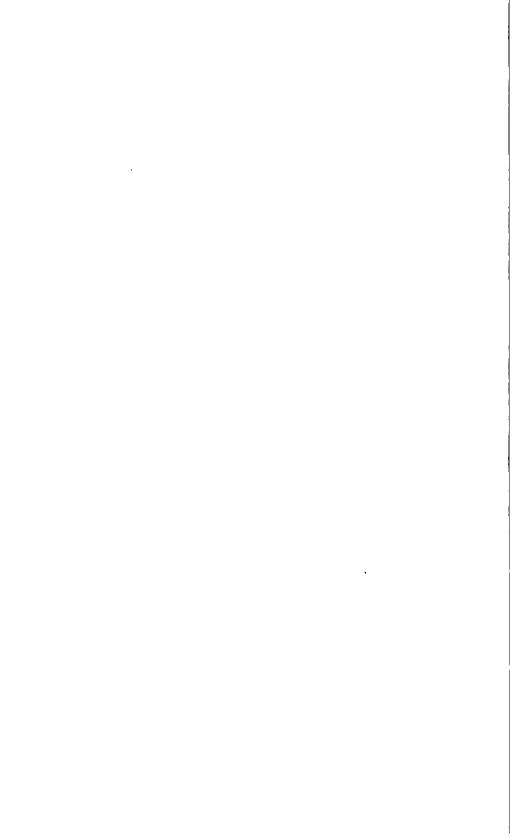




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VOLUME XXIX.

NUMBER 6.

THE

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November, 1870.

NEW YORK:

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THE FOREIGN MISSIONARY,

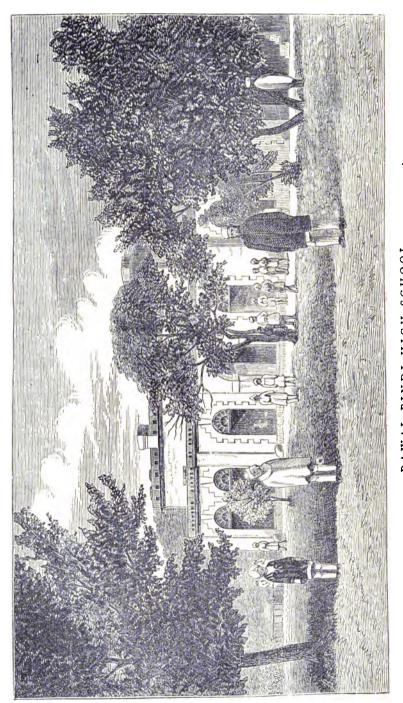
CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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RAWAL PINDI HIGH SCHOOL.

FOREIGN MISSIONARY.

NOVEMBER, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSIONS STRENGTHENED.

It is in itself a cheering thought that the Board in the midst of its pecuniary difficulties has been enabled to reinforce certain missions with new Since the commencement of the present fiscal year, May 1, the Rev. I. M. Condit has gone to California, and is at work in connection with Rev. A. W. Loomis, among the Chinese. From his previous acquaintance with the Canton dialect, he was privileged at once to begin his evangelistic labors. Rev. Messrs. Crossette and Fitch, with their wives, are on their way to their mission field in China. Rev. J. F. Dagama and family. sailed October 1st, for Brazil. Being himself a refugee from the island of Madeira, he is thoroughly acquainted with the Portuguese language and will at the outset of his missionary life be able to do direct service. has for some years been a ruling elder in one of the Portuguese churches in Jacksonville, Ill., and was ordained to the gospel ministry a short time ago by his Presbytery. On October 12th, Rev. Messrs. Holcombe and F. Newton, with their wives, and Rev. Messrs. Lucas, Seiler and Seeley, with Miss Dickey and Miss Craig sailed from New York, for India. At the same time Miss Jackson embarked for the Female Seminary of Beirut, Syria. They were accompanied by Rev. John Newton and Rev. A. Broadhead and wife, on their return. Dr. McCartee and wife left San Francisco in company with Messrs. Fitch and Crossette, on their return to China. A short time before Rev. R. G. Wilder and wife sailed for Kolapoor. 6th of October, Rev. John Menaul left New York for Arizona, to labor among the Indians in that territory.

Of this company sixteen are new missionaries, of whom nine are ordained ministers. This is an encouraging sign of progress and one which appeals to the heart of the church. These are her sons and daughters who go forth to do a work for the Lord among the unevangelized. In the very act of separating them from others and sending them far hence to the Gentiles, God speaks to those who remain, and lays a new or enlarged obligation upon them to pray for their success and furnish the adequate means for their support. Every new laborer increases the expenditures of the Board, which must be met from some source. An advance of the work in one

way demands its enlargement in another. The receiving here must correspond with the giving, or the receipts with the disbursements.

This subject must be laid upon the conscience of the whole church. The duty of the world's evangelization rests upon all. There is no privileged class here, all and up to the measure of their ability is the law. Upon this principle the work is carried on. Our whole body is embraced in the supporters of the cause, and if any do not co-operate with it by sympathy and effort, they place themselves outside of the work, where neither the master nor the church desire them to be. This class is yet large, but the agencies in force to bring them into vital connection with it are many. Among these is the going forth from various congregations and sections of the country of new laborers. Some slumbering soul is aroused, some cold heart warmed at the sight of such consecration to the cause, or is affected by the appeal of some veteran in the service. No one can measure the influences set in motion at such times. Example ever speaks, and the church needs to be aroused more and more by such living witnesses of the necessities of a dying world. These must be multiplied, because, as yet the laborers are few. Other fields are calling for such, and unless they are furnished, the cause will languish and the work be hindered. May means and men speedily be laid upon God's altar.

TRANSFER OF THE SYRIA AND INDIAN MISSIONS.

WE have already reported the transfer of the Gaboon Mission of the American Board to the Board of our Church, in pursuance of the general arrangement with which our readers are already acquainted. We have now the pleasure of reporting the similar transfer of the Syria, Seneca and Ojibwa Missions of the same Board. These important changes have been made with cordial and Christian feeling by all parties interested in them.

The names of the Rev. Messrs. Asher Wright, George Ford and William Hall, of the Seneca Mission, and of the Rev. Messrs. W. M. Thomson, D.D., C. V. A. Van Dyke, D.D., S. H. Calhoun, D.D., W. W. Eddy, W. Bird, Henry H. Jessup, D.D., Samuel Jessup and James S. Dennis, of the Syria Mission, are included in this transfer. These brethren and their wives, and several ladies who are teachers, and also their native assistants, churches and schools, will be borne in warm remembrance, we are sure, in the prayers of our churches. Particular accounts of these missions will soon be given in the publications of the Board.

RAWAL PINDI, INDIA.

This is a view of our principal mission school-house at Rawal Pindi. See frontispiece.

The city known by this name is called by the people who live there

imply *Pindi*, but people at a distance, in order to distinguish it from another place of the same name, prefix the name of a neighboring village, Rawal, according to a common usage in that country.

Rawal Pindi is in the extreme northwest of India, and is at once the most northerly and most westerly of all the stations of the Lodiana Mission.

The country here is more elevated than in other parts of the Panjab. Partly on this account, and partly on account of its higher latitude, Rawal Pindi has a better climate than most of our other missionary stations.

The population of that region is more largely Mohammedan than the population of most other parts of India, though in Pindi itself there is a fair proportion of Hindus and a goodly number of Sikhs and Mihtars. The inhabitants of the city are reckoned at 20,000, while an equal number of people are in the military cantonments, at a distance of half a mile.

The Grand Trunk Road, leading from Calcutta, the capital of the empire, to Peshawur, the frontier military station of the northwest—a distance of about 1,300 miles—passes through Rawal Pindi, making the communication easy; and measures are now in progress for extending the railway, which already connects Calcutta and Lahore, all the way to Peshawur.

Our missionary work at that station dates from the winter of 1855-56. The first missionary was the Rev. Dr. Morrison. Mr. Orbison, however, who died last year, labored longer in that field than any one else. The only foreign missionary there now is the Rev. Mr. Thackwell.

Much good-will has been shown to our mission in Pindi, both by English officers and by natives. One of the former gave the missionary a dwelling-house, and a native gentleman contributed largely towards the erection of other buildings for mission purposes.

There are several schools at the station. The largest of these is the High School, held in the building which appears in the engraving, and is situated just outside the city. This is intended for boys and young men of all castes and all religions. It educates up to the matriculation standard of the Calcutta University. Within the city is a girls' school, which promises great things. The pupils are from almost all classes in society—some of them married, (though still young,) and some unmarried. Besides learning other things, they read Christian books and are taught needlework. The number of these pupils has been as high as a hundred.

The pastor of the native church is himself a native, the Rev. J. C. Bose. He is a man of good education, and his zeal and diligence are shown by the multiplicity of his labors. To pastoral duties, he adds the headmastership of the High School, and no small amount of preaching to the heathen.

The middle door of the school-house opens into a large room, which is furnished with comfortable benches and a pulpit, and is used by the native church as a place of public worship.

J. N.

DEATH OF REV. E. CORNES, AT YEDO.

The sad and unexpected death of this dear brother and of his wife and child, has been communicated to many through the press. We give the particulars of this event as narrated by his colleague, Rev. D. Thompson.

God has his own purpose to accomplish by the removal of these laborers, who were preparing for more effective work. It may be to enlarge the force in that field which has as yet so few toiling for its moral culture and improvement; yea, it has no doubt many voices to his own people, who need to be stirred by varied forces, and moved to higher consecration by appeals, warnings and afflictive dispensations. Who will come forward and take their places?

You will hear by this mail the sad intelligence of the sudden death of the Rev. Mr. Cornes and his wife and their eldest child, by the explosion of the boiler of the "City of Yedo," on the first of this month. A vacation of a month had been granted to the teachers in the government college, and Mr. and Mrs. Cornes had resolved to spend a few days with friends at Yokohama. Accordingly, they, with their two young children, a Japanese nurse, and a little English girl in their employ, stepped aboard the steamer, and were almost instantly, within a few yards of the wharf, blown up with the steamer. Mr. and Mrs. Cornes, their eldest child, and the little English girl, were instantly killed, and the Japanese nurse was badly burnt and bruised, so that she will not probably live; and the little child, about two or three months old, escaped with little injury, one of the foreign passengers, though severely burnt himself, bringing it out of the vessel. Mrs. Carrothers and I had gone to Yokohama the morning of the same day by coach. Mr. Carrothers alone of the missionaries, was on the ground to witness the sight. Of one hundred and fifty Japanese passengers, more than one hundred were killed, or have since died of injuries received; and besides the foreigners killed, six or seven have been badly scalded and bruised, and some of them are now lying at the Yedo Hotel, near which I now write. Mr. and Mrs. Cornes and their child were buried in one grave at Yokohama on the 3d inst. It was a sad blow to us who are left to represent our mission at Yedo, to have our associates, so young and promising, thus suddenly taken away, and their home, where I spent many a happy hour, rendered utterly desolate in a moment. Some days after the accident I visited Mr. Cornes' house in Yedo, and found no one but the Japanese nurse, horribly scalded, attended by native doctors. It was a desolate scene. No one here had brighter prospects of usefulness before him than they. That God should, in a moment, take away father and mother in the prime of life from their labors, and their eldest child, and leave a helpless infant with us, is a strange thing. I am at a loss to know what it is designed to teach us. It may teach us that God's ways are not our ways. It may teach us, too, that God does not need us, who are accustomed to call ourselves his servants, even where we may think we are most needed, and when we think we are most needed. We who remain here do not know whether God needs us here or not. But as our lot is cast here, we can only labor on, committing ourselves to the Lord, and asking him to make what use and disposal of us as to his sovereign will is best.

DEATH OF THE LAOS KING.

THE man who troubled the Laos Mission and sought by bloody hands its overthrow, is no more. Though he cruelly put to death two native

Christians, and sought to slay the others, he was not able to destroy Christ's cause in Chiengmai. Those whom he attempted to remove from their work, and plotted in an underhand manner to effect it, are spared to preach to others the gospel he despised, and to a people whom he would not allow to embrace it, while he is cut down away from his home. Full protection is now guaranteed to the missionaries, and will no doubt be to those who may be baptized. The successor of the late king has been from the beginning a friend of the missionaries, and if he continues to act in the same way that he has done, no fears need be entertained of another outbreak. That mission needs a physician, and one of the right spirit could do much good among the people, and prepare the way for the truth. The brethren in the field have importuned the Board to send such a man, and it is due to them and the work which the church has undertaken there, to send to them such a laborer. No better thank offering for God's goodness to the mission could be made than an additional worker to the small force in that land. Providences should speak and be the means of awakening a deeper interest in the kingdom of our Lord.

Rev. S. C. George, of Bangkok, refers in the following to the event mentioned:

Perhaps you have heard that when the King of Chiengmai was down at Bangkok last spring, he took quite ill, so much so that we thought at one time he could not leave this alive. But being some better and anxious to return home, he started about the middle of May, and then he was so feeble that he could not bear the jarring motion on his own boat, and was obliged to have it towed behind another. But being a very old man and in delicate health, the fatigue was more than he could stand. We heard a few days ago that he died about three days' journey above Raheng, and though the Siamese government had heard nothing of it, I verily believed it. Sure enough two days ago official intelligence confirming the above report reached Bangkok. Whilst we cannot rejoice at this event in itself and in its relation to his family, yet in its bearing upon the cause which he sought with all the malignity of his heart to thwart, we cannot suppress feelings of gladness, that God has, in his remarkable providence, removed so formidable an obstacle to the spread of the gospel in Chiengmai. I am fully convinced though most reluctant to express it, had he gone back alive, the dear brethren would have had to retreat from the field. We hope things now wear a more cheerful aspect. The successor to the king just now deceased, had the strictest orders from this government to allow the missionaries to live in Chiengmai, and to prevent a recurrence of the past troubles.

How good God is, not to let the sufferings and privations of those devoted servants go unrewarded!

COMMUNICATIONS FROM THE MISSIONS.

Chinese Mission in California.

[The Rev. I. M. Condit sends the following interesting summary of missionary operations among the Chinese, which may call out the prayers and gifts of some for this work and this people:]

I have for some time been intending to report myself and work to you, but have delayed it from one cause and another. Dr. McCartee and wife arrived last Friday on their way to Ningpo, and are stopping with us. Mr. Crossette came

yesterday, and we are daily looking for and says he will kill his son if he is bap-Bro. Fitch.

services on the Sabbath, I have for some time, in connection with a native Baptist preacher, lately from Canton, been preaching on the street, and am quite pleased with the success attending it. Jackson Street is one of the principal streets in the Chinese quarter of the city. Sabbath day the side-walks are well lined with Chinese at leisure from their work. By 10 o'clock they have eaten their rice and are sauntering on the street enjoying their rest. In the mouth of an alley we mount some empty whiskey barrels. I commence preaching to two or three, which soon increases to quite a congrega-We then sing the hymn "Happy Land," which has been translated into Chinese. This increases the audience to quite a crowd, when the Chinese assistants speak for awhile and I close with another address. It is after the plan of street preaching in China, and works very They keep quiet and listen with good attention. In this way we reach many who do not attend our chapel ser-

We are endeavoring to increase the interest in our daily evening school. We have lately divided it into two departments, leaving the beginners in the basement and bringing the more advanced scholars up into the chapel. these are some very interesting young men. I have taken several of the most interesting of them and formed them into a geography and history class. I hope thus not only to instruct them but also to exert an influence over them, and draw

tized. Another of the young men wrote In addition to our two regular chapel Mr. Loomis and myself a letter the other day, thanking us for teaching him the folly of idolatry and the way of life through Jesus, and asking for our pray-These instances and others of the ers. same kind are encouraging. The boy who came with me from China I baptized here when I had charge of the mission four years ago. I find during this time that he has been a growing Christian. He gives every evidence of sincerity, and I hear a good report of him from some of our Christian people with whom he has been brought in contact. Oakland for awhile and exerted an excellent influence over the Chinese there. bringing them out to the Sabbath School. He is returning to China with Dr. Mc-Cartee by this steamer. I trust that he will be employed as a colporteur, and be the means of doing much good to his countrymen.

> It looks threatening just now in China, and what may come to pass it is hard to say. The end, however, will be a more thorough opening of the way for the gospel to spread through the land. gospel's advance always costs the blood of martyrs. It may in China yet, but it will prove precious seed.

Seminole Mission.

LETTER OF REV. J. R. RAMSAY.

Big Meeting among the Tribes. - Being aware of the interest you take in the cause of Christ among the Seminoles, I thought that some account of our recent meetings might be acceptable. them to Christ. One of them I believe is Yesterday we closed our big meeting. a Christian. He said the other day he It was the fourth of the kind that has was so glad he had not gone back to been held this season in the Seminole China a year ago as he was thinking of nation, and there is one more to be held d sing, for then he would not have known next Sabbath. I have attended them all. about Jesus. If it was not for his father I and feel richly repaid for doing so. There think that he would make a profession of was an earnest effort to do good, and a religion. His father, who is here in the delightful Christian unity pervading them city, hates the gospel with a perfect hatred, all. As, however, I have not time or

space to describe them all, I shall now speak more particularly of our own. were reclaimed and one young disciple It had been anticipated for some months, and some pecuniary preparations had been made; but when the time appointed drew near, every one lent a helping hand. We met on the ground selecteda place for building an arbor. Some took axes and others wagons-cut and hauled timber; others set the posts and laid on the timbers. We covered it with green boughs of trees, made a stand for preaching, and seats of split logs for the audience to sit on. Then all around this large arbor we built our camps, prepared present, including many of the colored our tables and spread our tents. There were twelve of these interspersed around the arbor—from two to six families to one camp. All left their homes and took up their abode in camp during the meeting, which lasted three days. By a joint effort of the campers, provisions such as flour, beef, sugar, coffee, etc., were procured in abundance, and then we hailed all parts of the nation, and some from the Creek nation. A great many of our Christian friends of all denominations and leave these tropical regions to seek visited us, and their preachers came too, the recuperating influence of a more favand assisted me in the meeting, engag- orable clime. It is with reluctance we ing in the exercises with just as much leave, for though our sensible progress earnestness as if they bad been at home addressing their own congregations. Lav- discouraged. ing aside all party feeling, all joined together as brethren in an earnest effort to promote one great object, viz., to declare the Gospel, and try to persuade sinners to embrace it. It was truly delightful to listen to the earnest prayers and stirring preaching of our Baptist and Methodist brethren, and receive the cordial grasp of their hand, and to look into their happy faces and to hear their sweet singing. During the last night of the meeting many of the brethren and sisters sang night—thus proving to the heathen that the blessed religion which they profess is to the former.

During the meeting two backsliders added to the church. She is the only daughter of one of our ruling elders, and has resided in the mission family for some time, where she has received instruction, and now, of her own accord, she comes forward and acknowledges the solemn vows of her pious parents in dedicating her to God in infancy in baptism. Many heathen were present, and some came and asked an interest in our prayers, and all were orderly and respectful. About five hundred persons were population.

On Monday morning, at the rising of the sun, we took an affectionate farewell of each other, and the meeting closed.

Corisco Mission. W. Africa.

LETTER OF REV. C. DE HEER.

Our report for this year closes with with joy our friends as they arrived from the third quarter, as we are obliged on account of failing health, to lay aside for a time the active duties of our calling, may have been slow, we are by no means

> We know that we fight not with flesh and blood, but with spiritual wickedness, with the great enemy of mankind, ever on the alert and jealous of every breach. Yet the weapons of our warfare are not carnal, and we know shall yet be mighty through God, to the pulling down even of his strongholds. We have continued to preach the doctrines of the gospel without let or hinderance, for through them is the world to be converted to God.

The school and its influence.—The deand prayed and exhorted each other all gree of prosperity with which the school has been blessed, is matter of heartfelt thankfulness. Truly the rising generation fully as attractive to them as the dance is is the hope of Africa, for the great truths of the Christian religion seem to make very little impression on the minds of sent lately a message requesting me to those more matured, but in the plastic come and get his boy and educate him. while he resented the latter charge, he cing, shouting and screaming. he had received for his good behavior.

On another occasion a father, a diviner by profession, came from the mainland to fused to leave his books and studies.

the means by which the youthful mind Christian instruction nearer home. is prepared to forsake the heathen cusgospel.

minds of the young, we may hope to in- He was afraid to bring him, neither stil moral and religious teachings which would he trust him with any native for shall be inestimable and lasting in their the journey here. Sometime since on my character, and prepare them to exert an return from a trip north, I brought with influence for good upon those with whom me the son of a chief, a man of much inthey shall come in contact. Those who fluence among his tribe; at first the have been with us for a length of time, young man hesitated to trust himself with have become much attached to us, and the white man, the more as his friends refuse to leave us even temporarily. In opposed it, fearing that some evil would one instance the father of a youth, who is happen to him. He came notwithstandamember of my enquiring class, came and ing, with me, learned to read, and to read asked that he might go and see his mo- the gospel, heard the word of God preachther; I gave him permission providing ed, became concerned about his lost conthe boy himself wished it; he was called dition, and was taken into the enquirers' and his father talked with him, but with class. After a few months I made antears in his eyes he persevered in his re- other trip up the coast, and took him fusal, telling his father there was nothing with me, as he expressed a desire to see to call him to his native town, and that his people, but how different from when I he feared the influences of evil there. A first saw him here—a changed man. As few days later his mother came, reproach- is the custom on the arrival of a long abing him with having cast her off, but sent friend, they began drumming, danstill refused to accompany her. When stead of being pleased with these demonshe referred to the possibility of her strations, he requested me to tell them to speedy death by witchcraft, to her aston- desist; which surprised them not a little. ishment he boldly denounced the whole When he came near the idol which occu-When finally his mother left, he pied a conspicuous place in the centre of presented her with a few articles which the town, and which all the people held in dread, as he also had himself formerly, he repeated in hearing of the crowd which followed him, the first commandment. get his son, who had been under our in- He returned with me and continued a struction some two years, but the boy re- consistent enquirer, until obliged to leave on account of tribal difficulties, or I ra-There are similar instances which could ther advised him to do so, as he had be mentioned to show that instruction is learned the rudiments, and could obtain

Indifference of the people. - As far as the toms of their parents, and to embrace the mass of the people is concerned on the island, they manifest as it seems, a grow-There have been under instruction ing indifference to the truth, declaring during the year youths from eleven dif- that they do not love it, because it conferent tribes, a larger number than at any demns the immorality and gross wickedtime since the establishment of this school, ness of their lives. The enemy is sowing Its reputation is evidently on the increase. his tares broadcast in the shape of evil One of the chief men of the cannibal influences from abroad; intoxicating liq-Pangwes, whom I visited last year, uors are killing the people, body and soul. whose home is eighty miles interiorward. It has become no rare occurrence to hear or being drowned, when in a state of in- could for the elevation of this class so toxication, and sad experience has taught degraded; they received domestic as well us that even those professing Christianity, as religious instruction in their own lanare all too ready to yield to temptation, guage. Seventeen of them are members and turn from us for the sake of present of the church. We have been gratified gain, and to satisfy their own evil lusts, by the consistent walk and comparative which were only checked, not plucked activity of some of these. A native feout by the root. In a review of some male prayer-meeting is sustained with such cases, of which we once indulged energy, some walking two or three miles such fond hopes, the heart is inexpress- to attend. We have now on the island ibly grieved. Hypocrisy and deception several families the heads of which are prevail to such an extent, under the false professing Christians, and who may name of honor, that the defections of through the grace of God, prove living church members are concealed from the examples of the power of family religion. missionary pastor, even by professing There are eight who are enquiring what Christians, who mutually pledge them- they must do to be saved, we trust with selves to preserve secrecy on such points. sincerity.

There are a few who are regular attendants on my Sabbath service, listen will- native brother, Rev. Ibia J'Ikèngè, and ingly, and sometimes express themselves he stands faithfully by us, bearing the in a manner that gratifies us, but again heat and burden of the day. they prove by their works that they know blessed Jesus.

consider the gross ignorance which pre- God's Providence made vacant. ted to see some rays of light.

church has still a name and a place, and of the work. though some have been excommunicated ment has been under the special care of subjects too for God's grace.

of persons being killed in drunken brawls, Mrs. De Heer who has done what she

It has been our privilege to ordain a

Need of laborers.- Death and disease and care nothing for the religion of the have made sad inroads in the little company of missionaries with which we com-On my journeys to the mainland, the menced the year, and which we then head man of any village I may visit is al-thought reduced to the lowest possible ways willing to summon his people to lis- minimum consistent with the pursuit of ten to me, and they acquiesce in the truth our work. On this account the work at and force of what I say, but there is no to- Mbangme, has been partially suspended ken of permanent impression. The shades by the removal of our brother Ibia to ocare dark and heavy indeed, but when we cupy the station at Evangasimba, through vails in this land, and how effectually the necessity of my leaving will compel the evil one has blinded the hearts and con- suspension of one out-station among the sciences of this people, we will be thank- Balingies, and the probable suspension ful that in the midst of all, we are permit- of one among the Mbiko tribe; at both of which there are enquirers, and strongly-The Church ordination.—Our little expressed desires for the continuation

We know that God works with his during the year, others have been admit- people, though not usually in advance of ted, and in a community of about twelve them, and regions comparatively uninhundred souls we have a church of thir- viting and people the most barbarous and ty-nine members. The female depart- degraded, are subjects for our efforts and

MISSIONS OF OTHER CHURCHES.

A Child's Offering.

MRS. INGALLS, of Thongzai, Burmah, says: "I think our great strength lies in the youth. Make them right, and the parents will be right. While I was in America I saw an instance of this: I was left alone in the parlors; a sweet little girl came to my seat and we had a long talk about Burmah. Ere long her whole soul so glowed with love and sympathy for the Burmans that she asked why I did not get a great shipload of people to go and tell them about Jesus. I told her how much money it took to send one person, and the little girl sighed and went off to the secretary, but ere long she came back with a package of very beautiful picture-books.

"'These are new. Papa gave them to me last week. Will you put them into your trunk and give them to the heathen children. There are such pretty pictures of Jesus when He went about doing good; and here's Moses with the commandments, and all those people before

the golden calf.'

"I saw that the child was in earnest, but told her they were new books and presents; she must consider it well.

"Soon the tea-bell rang, and, after tea, we all went to the library-room. The father drew his little daughter to his side, and asked how she had spent the day. I did not hear the reply, or the rest of the long conversation, but I heard what she said when she came and put her arms around her mother's neck-'Mother, darling, you and papa have a great many things which are not presents; please give some of these things to help some good gentlemen and ladies to go with Mrs. Ingalls.' After my little friend had gone to bed, her mother joined me. She was a changed person; and who had produced this change? The mother confessed her coldness for the people so very

never told her that Jesus commanded people to go and preach to the heathen; that I never told her to give to the poor heathen as well as the poor in our city. When we passed through the nursery, she asked if she might not send all her toys to the Burmans, and summer clothes too,' Then she said 'Dear Mrs. Ingalls,' when I prayed by her little couch, 'I forgot to pray for the heathen,' and before she said her little prayer she asked me if she might ask God to bless the poor heathen as soon as she had said "Our Father."' The father joined us, and together this couple made pledges to do more for the cause of missions.

"A few months after this, I met a young student from that place, who told of the great interest he felt in missions, which had been increased by this visit, and that if God should restore him to his former health he would be ready to work for the heathen.

"The father of this child has gone to the better land, but the mother has not grown cold in her love for missions, and the student is now a pastor, who has missionary concerts, a good supply of papers, and he himself puts aside his monthly offering for the heathen."-Macedonian.

Habits of Missionaries.

A QUERY was brought before the British public last May, by Dr. Landels, namely-How far the missionary should or could adapt himself to the habits and customs of the natives?

This is a difficult question in some respects, and a few facts respecting it may do no harm.

I suppose neither Dr. Landels nor anybody would for a moment advocate that we should assume their squalor, filth, their low coarse habits, their diseases, etc. Yet there is a closer connection befar away, but she said, 'My little daughter tween those and their habits and customs has been a rebuke to me. She said I had than most people suppose. Their customs and vices act and react upon each is as hot as the rays of the sun. Suppose other just as at home. We wish to re- you get up at five A.M., after a poor night's form a great many of their habits and rest, go out to the stable, groom and feed therefore cannot adopt them.

than a stalwart plowman could live upon room, walls and roof, examine each crack buffaloes, and horses which have died by mile to the bazaar for the food for dinner, the way-side, is the only flesh they eat. for if you get it sooner, it would be This generally stinks so as to drive a spoiled before you could cook it, then white man from the village. Their only carry your drinking and cooking water a other food is rice or some coarse grains. half mile-none nearer-and your bath-All this the white man would be com- ing and washing water about as far, and pelled to face.

tians eat such as this? Of course, not here. those decaying and corrupting carcases, although they eat what few of us would why not walk? Well, we must do one relish. But we must go where there are of three things -walk, ride in an ox-cart, no Christians,-into the depths of the or on horseback. If we walk, we can jungle, where no white face ever pene- only do half the work. We must walk trated before.

there are no Christians. would not allow us to eat their food- would be spent between the villages did would not lend us their vessels, and, if we walk. A common bandy or cart canwe took them, would shiver them into not go to all the villages—there are no atoms the moment we left.

stands out the ugly fact, that for a white what are the advantages of a good little man to live like a native is impossible, if pony about the size of a yearling colt? it were right or politic. The native can Just these. We can jump on our pony's without injury; it would roast a white day, ride eighteen or twenty miles to anman as brown as a Christmas goose, other village before nine P.M., jump off A native could walk twenty miles in the the horse, lie down and have a good heat of the day with impunity; one sleep before morning, awaking refreshed hour's exposure would kill one of us, and ready for a good day's work. The People at home have no idea how our next evening start as before, and go ten vim leaks out in this depressing climate. or fifteen miles, as the case may be, and It appears to go with the sweat, and that so on through the whole of the tour. goes freely. We must husband it.

servants. Why not do the work our- If we had walked, likely enough we selves and save the money? Well, we should have been sick for six weeks, with shall see. Suppose you take one of your a medical bill of Rs. 100 or so to pay. real hot days in the middle of Julymercury ninety degrees in the shade; no is such a thing as economical extravacool breeze, no refreshing shade, for the gance in this world. The farmer who

your horse, then prepare wood for a fire, We could no more live upon their food cook your breakfast, sweep out your Carcases of dogs, diseased and cranny lest there be white ants, go a if you are not sick for a week after it, But I hear some one ask, Do the Chris- you are the man for India, and should be

Some one says, Why have a horseat night, if at all; in that case we lose Again, caste would shut us out where our sleep, and are unfit for active, ener-The people getic work the next day. Half our time carriage roads; besides they are less com-But above all this, and beyond all this fortable and as expensive as a horse. But go out into the burning sun at mid-day back at five P.M., after the heat of the When we return, we are ready for study, Some people wonder why we keep translation, or something of that kind.

Everybody ought to know that there earth has not felt rain for six months, and would tie the harness to his horses' tails,

as in olden times, I fear would come under the bann and would lose, instead of save, the price of a set of harness. The man who spends \$1,000 coming to India, then two years studying the language; after this, through mistaken zeal, runs out into the sun, does all his own work, makes himself sick, and at the end of four years goes home, at a cost of \$15,000, ruined in health and a burden on society, may be penny-wise, but certainly is pound foolish. We may admire his zeal, but cannot commend his prudence.

The fact of the matter is, the success or non-success of missions does not depend upon matters of this kind. It depends upon the prayers and sympathy of the people, the labors of the missionary. with the blessing of God crowning the If the missionary has common sense, the grace of God in his heart, and a love for his work, he will not go very far wrong. If he has not these, he had better remain at home. - Mr. McLaurin.

Progress of the Gospel in Italy. BY G. P. REVEL, D. D., PRES. OF THE WAL-DENSIAN COLLEGE, FLORENCE, ITALY.

THE first and most formidable obstacle that is met with in every Roman Catholic country, and especially in Italy, the headquarters of Jesuitism, is the horrible destruction that has been wrought in the conscience by that abominable system which, under the name of Christianity, teaches to practice in the different relations of life the casuistry and probabilism of "the company of Jesus." The moral sense having been completely warped, the Gospel does not find in the conscience of individuals the anima naturaliter oristiana of which Tertullian speaks. The minds that are most thoroughly saturated with this poison are those of the men who have spent many years in the Theological Seminaries of Rome. Hence we find that the ex-priests and ex-monks very seldom they will learn how to overthrow the become good evangelists.

A second obstacle, intimately connected with the first, results from the care which Rome has taken to substitute Romanism for Christianity, to take the Bible out of the hands of the people and teach them instead the doctrine of the infallibility of The natural and immediate the clergy. consequence of this is, that as soon as an Italian discovers that he has been deceived by his priest, he throws aside with disgust the doctrine of the priest and the Gospel of Jesus Christ, which, in his ignorance, he has been accustomed to identify with it.

A third evil is the infidelity and materialism of the more instructed classes. If the Roman Catholic priesthood represents the arrogant and domineering sect of the Pharisees, their opponents who belong to the more educated classes may be compared to the Sadducees. To-day, as in the commencement of Christianity, these two classes are equally the enemies of Christ, and, if needful, would again for a time agree in order to oppress it.

A fourth evil is the ignorance which has been systematically fostered by the Romish clergy, and is most formidable where they have succeeded in most firmly establishing their dominion. From the last census we learn that in many of the provinces of the south of Italy, and especially in Sicily, not ten persons in a hundred can read or write. It is in these provinces that the priests were absolute masters, and it is there that the brigands now find refuge.

We find a fifth obstacle in the habit which the Italians have acquired of mixing together religion and politics. custom may be easily explained. Pope has always sought to advance his political ends under the cloak of religion, and so the two things have become completely amalgamated in the minds of the people. Hence a great number of the Italians attend, at the commencement, the preaching of the Gospel in the hope that temporal power of the Pope, and secure independence, unity, and liberty to the abandon the Antinomian and Millenarian and their perverted moral sense, we must partial exclusion of the cardinal doctrines not wonder that many have made the of the Bible. Bible an intellectual study, without ever having felt its power through the efficacy der the direction of two English minisof the Holy Ghost to convert the heart ters of that persuasion. If these succeed and regenerate the spirit.

are favorable to the propagation of the Gospel in Italy. Among these we give the chief and fundamental place to the liberty of conscience and worship, which is now recognized and guaranteed by the laws, and protected by the government. We have already mentioned the words of Cavour on this most important point, and may now affirm that all the ministers that have succeeded him have most faithfully maintained the same principle, and it may now be confidently assumed that this has become a part of the spirit of the nation. No doubt the Roman Catholic priests do not accept this, and never will as long as they continue priests. They will always continue to wage war against it, as is shown by the massacre of our brethren in Barletta, in 1866; but the sentence to eighteen years' hard labor, pronounced against the canon and monk who directed that massacre by the first jury court that tried this case, shows that the people know what is right and what is wrong in such matters.

Another proof of this religious liberty that exists in Italy, is the number of bodies who are at work side by side, and suffer no molestation, although now and then we may hear some who wish to be considered martyrs, complaining of persecu-Going over our peninsula, we find

First: Some brethren united in free congregations, who profess to live independently of each other, and maintain a perfect equality among all their members. They will obtain a more solid basis of have tried to make proselytes. existence and future development in proportion as they reconcile themselves more complete in Italy. Every one is allowed thoroughly to the Biblical institution of to sow the seed, and all who abundantly a regular ministry of the Word, and cast in the good grain, and water it with

With these false preconceptions, ideas which occupy their thoughts to the

Secondly: Wesleyan congregations, unin bringing a number of congregations Let us now glance at some things that and their leaders under their methodical system, they will do great good by accustoming their flocks to obedience and discipline.

> Thirdly: Our American brethren work with their well known energy and independence. Every one seems to do his own work in his own way, and on his own responsibility. According to this system the movements are more free, but the progressive continuation of the work more uncertain and precarious.

> Fourthly: An Anglo-American Committee of Episcopalians is making some efforts by means of priests to reform the Roman Catholic church in its own bosom. Although this enterprise may be dictated by the best of motives, yet it has not, in our opinion, any chance of success, since those who direct it say to those priests and laymen who declare themselves ready to receive the truths of the Bible, "Remain where you are; do not compromise the place which you occupy, but avail yourselves of it to scatter around you peaceably the light which you have received." Scripture, on the contrary, says, "Come out of her, my people, that we be not partakers of her sins, and that ve receive not of her plagues."

> Fifthly: The Baptist brethren make praiseworthy efforts to establish stations in two or three places in central Italy.

> Sixthly: The Swedenborgians and Irvingites hold services in Florence.

> Seventhly: Even the Mormonites and the Sabbatic Brethren of the Last Days.

> Religious liberty is therefore real and

it spring up and bring forth a large har- purchase that building. vest of ransomed souls.

it was subjected, to carry out its mission- Italy are being prepared. ary enterprises. Its College for the Professors. That sum was collected, and there are published, the Waldensian Theological Seminary was

us to transfer our Seminary to Florence, year. the centre of Italy, and thus afford our derstanding the character and habits of weekly. the people. This resolution was agreed took their way to Florence, but the Lord the Roman Catholic schools. accompanied them there. A year after Stewart, of Leghorn, who asked five gen- passed through four large editions.

their prayers, and often even with their tlemen in England, Scotland, Ireland, and tears, may with good reason hope to see New York, to give the sum required to once agreed to do. Truly, the Lord's One of the most important aids in the ways are wonderful. One of the worst of work of Italian evangelization, is the foun- the Roman cardinals built for himself this dation of a Waldensian Theological Semi- beautiful palace, which he was never pernary. For many ages after the Reforma- mitted to enjoy. Four centuries later, it tion that Church was unable, on account has become the great work-shop where of the persecution and oppression to which many agencies for the evangelization of

Should it be asked what we bave with-Barbes at Pra di Tour was suppressed, in the Palazzo Salviati, we reply, spacious and its young men were obliged to go halls for theological lectures, and the abroad, in order to prosecute their stud- students' library, dwelling houses for When it regained its liberty it felt three professors and an evangelist, and that it was its duty to resume the work of rooms for the students. There are, bepropagating the Gospel, and that in order sides, a beautiful chapel, where from two to accomplish this it must have an insti- hundred and fifty to three hundred pertion for the education of its agents. In sons, most of whom have been converted 1853, an appeal was made to our Ameri- from the Church of Rome, regularly atcan brethren, and especially to the Gene-tend the preaching of the Word; three ral Assembly of the Old School that was schools, where more than one hundred then holding its meetings in Philadelphia. children, chiefly of Roman Catholic pa-This appeal was received so warmly, that rents, daily receive a good education and the Assembly, at the motion of that wise, evangelical instruction; and the Claudian energetic, and eminent Christian, the press, which on an average employs fifteen Hon. Walter Lowrie, promised to raise a workmen, and has two printing machines. sum necessary to insure the salaries of two driven by steam. At this establishment

First: A religious almanac, entitled. opened in La Tour in the autumn of 1855. the Amico di Casa; 45,000 copies of The memorable events of 1859 allowed which were sold during the present

Second: A weekly evangelical journal. students the best opportunity of thorough- entitled the Eco della Verita, which has ly acquiring the Italian language, and un-obtained a circulation of 1,500 copies

Third: The Amico dei Fanciulli, a to by our Synod almost unanimously, small journal for Sunday Schools, of after long deliberation and earnest prayer. which 2,000 copies are circulated week-Professors and students with trembling ly, and find their way even into some of

In addition to this diary of 1869, there they were no longer strangers in Florence, were printed at our press, 59 books and but were established in the Palazzo Sal- tracts, and since its transfer to Florence, viati, which from that time became their in the year 1862, about 400 different This they owe to the activity of works, some of which consist of from 300 their indefatigable friend, the Rev. Dr. to 400 pages, and many of them have

the New Testament, for the British and we confidently believe that in each of the Foreign Bible Society; and have had the thirty Stations, that God has enabled us still greater pleasure of being enabled, to found, there are to be found at least through funds granted to us by the ten who truly belong to his ransomed American Bible Society, to print a stereotyped edition of the whole Bible, with references. This is the first edition of the whole of Diodati's translation that has been printed in Italy since the Reformation.

In order to circulate these Bibles and tracts, we have depots of evangelical books in all the principal towns, and different societies of Christian friends employ from forty to fifty colporteurs. During the last ten years about 25,000 copies of the Scriptures have been sold, and during 1869, upwards of 20,000 francs were obtained by the sales of religious books and tracts.

There are also in La Tour two most important aids to the work of evangelization. One of these is the Normal School for the training of teachers. The other is the Higher School for young ladies. The pupils who have gone through a regular course of instruction at these Institutions and passed certain examinations, can obtain from the government certificates, which enable them to give instructions in our different schools. Most of our teachers have been educated in these establishments. The following table of statistics will show better than anything I may say, the present condition of the Church in Italy. We have-

Stations	30
Pastors	21
Lay Evangelists	15
Preachers	54
Persons who attend our services8,	435
Communicants	910
Catechumens	320
Children attending our schools. 1.1	517
Persons at tending evening schools	72
Children attending Sunday-schools	969

disposed to say—What are these 3500 that brought him home in 1839. who listen to the preaching of the Word know how he fascinated us with his among the twenty-five millions of the speeches, and how he showed us that Italians? we would recall to mind the in Africa savage life had given way to

We have also printed 25,000 copies of will not destroy it for ten's sake," since family. Whatever calamities, therefore, the land of Italy may have to pass through, the places in which these Stations have been opened will be preserved for the sake of the Lord's people who are to be found therein .-- Interior.

Rev. Robert Moffat.

Mr. MOFFAT left London in 1816: the exact date is October 31. I find this interesting fact-he is just by nine months the junior of Mr. Ellis; Mr. Ellis having left for the South Seas on the 23d of January in that year. In the first instance, after Mr. Moffat reached the Cape, he labored in the kraal of that celebrated man, the chief Afrikaner. Under God's blessing on Mr. Moffat's personal instruction, as well as the advice and instruction received from Mr. Moffat's successors, the man who had been the terror of the colonial border learned to sit at the feet of Christ. In 1819 Mr. Moffat married at the Cape, the lady having come out to him there, and went to Latakoo, where he took a survey of the country, and finally settled among the Bechuanas at the Kuruman. From these he extended his labors among the Matebele tribe. Since 1825, the year Mr. Beynon left us, Mr. Moffat has been engaged in raising up churches, and civilizing not only the people of those settlements where Christian churches have been formed, but of the country round. After a while he translated the New Testament into the Bechuana language. On going down to the Cape to get it printed, he found that If, on examining these figures, one is no printer there would undertake it, and promise made by God to Abraham, "I the power of the Gospel, and how these

men, whom so many were regarding not of no converts, several churches. to be men, under the power of that Gospel had learned to love the Lord Jesus Christ, and had been ready and willing to proclaim the good news to others. in a very marked degree. Great joy was expressed by the natives on the return of Mr. Moffat to that country. In 1857 he finished his translation of the Bible, and began opening new stations in the interior. He met Helmore and others at the Cape in 1858, and in 1859 spent two or three months with Moselekatze, at the town of Inyati, where one of the branches has been conducted until this time. It was one of the last things done by Dr. Tidman to secure for Mr. Moffat that he should enjoy in his latter years the fellowship, sympathy, and communion of his own son. That was a source of great satisfaction to Mr. Moffat, as well as to Mr. John Moffat. Mr. Moffat has left the station of the Kuruman. with perfect satisfaction, in charge of his son, convinced that he is just the right man in the right place, prepared to do his duty there as his father before him. Only one word would I add to this, showing how the labors of our brethren in different spheres have been working out the same kind of end. Each of our brethren has to thank God for churches gathered. for souls converted, for proofs of Divine power, for illustrations of converting and sanctifying grace. They have each seen brethren trained up, enjoying their confidence and love, endowed with certain capabilities, and willing to preach to and teach old and young. But in addition to all this fruit of his toil, Mr. Moffat tells us that while they have been gathering the few they have been moulding the many. He tells us that he can see a most marked change in the face and manners, the houses, homes, agriculture, and arts of even the heathen portion of the tribes far beyond his station. The work he began in 1825 has extended far beyond the Orange River, so that, instead of one mission we have now five; instead of one missionary, we have a dozen; and instead while they are thinking about it here.

heathen tribes in these districts have been undergoing a moulding process, a civilizing process, and they display the results

To this address of Dr. Mullens Mr. Moffat said: "It is not very seasonable to give anything like an address, but a few words I will speak, I cannot help speaking. It was not my expectation to be here on the present occasion; it was not my intention again to visit England. When I last left the Board of Directors it was forever. Never did it enter my mind that I should set my feet on English soil again. But it has been ordered otherwise. Even on the first occasion when I came home it was not a matter of choice. When I went out I went out for life. When I gave myself to the missionary enterprise it was to live and die in the service. I always anticipated I should leave my dust to mingle with those whom I have been instrumental in gathering from among the heathen, and who are now participating in the glories of the heavenly world. When I came to the Cape, previous to my first visit, I brought a translation of the New Testament, which I had translated under considerable difficulties, being engaged a portion of the day in roofing an immense church, and the remainder in exegetical examinations and consulting concordances. I was anxious to get it printed, and I brought it down to the Cape, but there I could find no printingoffice that would undertake it. The Committee of the Bible Society very kindlyas they have always been to me; I say it with pleasure—forwarded paper and ink to the Cape, expecting I should get the work done there. As I said, there was not a printing-office that would undertake it. Dining with Sir George Napier, the Governor, I informed him of the difficulty. He said, 'Jump on board a ship with your translation, and get it printed in England, and you will be back again

Print a New Testament among a set of I was a solitary missionary, and I should Dutch printers! Why, I can't even get just pass by; but they took all out of me my proclamations printed.' have become too barbarous: I have almost kind reception had a very salutary inforgotten my own language; I should be fluence upon me. I came to Cape Town, frightened to go there.' 'Oh, stuff!' he and there they had everything prepared street! 'Well, Moffat, what have you de-come from all sections of the Church, termined upon ?' 'I am waiting the re- every one congratulating me and passing turn of Dr. Philip,' 'Don't wait for any-encomiums, Some of the speeches were body; just jump on Loard a ship. Think admirable. I only wish they had been of the importance of getting the New taken down. Since coming into this room Testament put in print in a new language.' I could hardly allow myself to think of He invited me to dinner again, and said, the last assembly which I witnessed here. 'Have you come to a conclusion? I wish There sat Dr. Tidman, and there the other I could give you mine. I feel some interest in the extension of the knowledge of the Word of God. Take nobody's advice, but jump on board a ship for England.' He spoke so seriously that I began to feel serious myself. Dr. Philip came. and when he explained the circumstances he said, 'Go, by all means.' I was neryous at the thought. I was not a nervous man in Africa; I could sleep and hear a lion roar. There seemed so many great folks to meet with. I came to England, and by and by I got over it. I am afraid I have got too old to improve now. coming the second time-on the present occasion-there was a necessity. I was a martyr to wakefulness; I was dying by inches. Nothing could induce sleep-no matter what kind of opiates I employed. A week would pass without a moment's sleep—a month, perhaps, with very short intervals. I was not only a wonder to myself, but to others. Occasionally I got a little sleep, but that was only the pre-I thought of taking a journey into the

I said, 'I they could find in me, and I believe their Some time after he met me in the before I arrived. I received a hearty welsecretary, Mr. Freeman. There, too, were Mr. Coombs, Mr. Philip, Mr. Arundel, Dr. Waugh, and last, not least, Dr. Henderson, to whose translations I felt so much indebted. These are all gone; it is depressing to think of it; we are following, and others will follow. But say they are gone. Oh, brethren, the work for which God became man-a man of sorrows and acquainted with grief, the first missionary in the world-what a glorious work in which to be found in life or in death! How it is to go with me I know I shall do all that in me lies for the advancement of the missionary cause. I shall not fail, wherever I am, to use all the means within my power, by presence and word, to advance that great cause to which I have devoted my life. It would have been pleasant just to have remained with the people among whom I have labored so long, by whom I am beloved, and whom I love. Oh, that parting was a scene hard to witness without deep emolude to no sleep at all for a long period. tion! Not only from Christian converts . but from heathen chiefs did I receive interior, but after further consultation I tokens of goodwill. Their amanuenses at last came to the conclusion to come brought letters deploring my departure, home, and saw my path in that direction and presents to induce me not to quit the clear. I was aware I should be received, country, but to remain, promising to give and verily I have been received, with me so much more if I would but remain. kindness passing description. I came to It was gratifying to see these tokens, espe-Port Elizabeth, and really the people did cially from the heathen, and those able not seem to know how they could do to appreciate one's labors among them. enough to express their feelings. I thought One sent an ox, another a caross, and, so

on; a lady of quality sent me four feath- myra, and they are called "climbing Shaout of the country; that is a form of exin that dark benighted country is spreading, and is going into the interior, coverlet us be assured, will cover the whole land. It is for us to pray and to labor. and we have the assurance that Ethiopia shall yet stretch out her hands unto God. I feel exceedingly grateful to my friends for the kind way in which I have been received, and it is a source of no little comfort to my soul to be associated with such a veteran as my brother: I feel honored to-day to stand beside such a man, and to see the work of my dear friend now that I have returned once more to my native land. I will in my secret hours return thanks to God for all these tokens of friendship of which I have been the recipient this day."-L. M. S. Chronicle.

Mengnanapuram, Tinnevelly.

TINNEVELLY is the name of the most southern province of India, on the eastern coast. A chain of mountains, called the Ghauts, some of which rise more than 5,000 feet high, separate it on the west from the province of Travancore, though not so fruitful as some provinces of India, yet it is not without its beautiful spots; and especially along the sides of the river Tambrapoorny may be seen, in the season, extensive rice-fields dressed in the most beautiful green. But other portions there are which are very different; and instead of tamarinds and other spreading trees, extends an almost level plain of arid sand. Yet in so unlikely a locality something grows—the palmyra, pro- sents a good specimen of the way in vided without human care or culture.

And here, amidst these palmyra groves, dwell the Shanars—an industrious, hard-

ers. Some of them asked how they were nars." No one interferes with their vocato live, how they were to exist, if I went tion, simply because it is too difficult for any one who has not been accustomed to pression among them. It is consolatory it from early youth. But we need not to think that the influence of the Gospel dwell upon this part of the subject, it has been so often explained.

The Shanars and all the castes below ing hamlet after hamlet, until its advance, them, worshipped evil spirits, and more particularly a female demon named Aman. The places where the rites were performed were called "pei-coils," or devil temples. There they offered up animal sacrifices. One person is selected by the priest as the medium, and he is called the pei-adi. Into him the spirit of the demon is supposed to enter; before him the sacrifices are slain, and he drinks the blood as it flows; then he becomes as one infuriated. dancing about and uttering wild sentences: the night is spent in feasting on the bodies of the victims, and in all kinds of reveling and wickedness.

Some of the light of Christianity was kindled here by the venerable missionary Swartz, and, when about to die out, was revived by the Rev. J. Hough. Eventually the Church Missionary Society was led to commence a mission here in 1820. Stations were formed over the face of the province, while at Palamcotta, two miles and a half from Tinnevelly, a church was built, to which not only European residents in India, but even rich heathen contributed handsomely.

Fifty years have passed away, and now there are nearly 30,000 baptized Tamils in connection with the Church Missionary Society, besides some 13,000 more under Christian instruction, superintended by nine Europeans missionaries and thirty native pastors.

The district of Mengnanapuram prewhich the work grows.

The station was commenced by the Rev. J. Thomas some thirty years ago. The working race, classed amongst the lowest village was large, and that was the only of the Sudras. To one subdivision of this attraction, for all around was a desert of people is left the cultivation of the pal-sand, in which, besides some stunted

shrubs, grew the palmyra. Mr. Thomas he had put his hand some thirty years bebuilt his bungalow and formed round it fore, marvelously increased and strengthhis garden, by digging wells, which soon ened. The large church of Mengnanabrimmed over with water and fertilized puram is the type and emblem of the prothe sand, so that it produced vegetables gress of the spiritual building. and flowers, trees and fruits. After a time Thomas lived to see 12,000 native Chriswas built the large and elegant church, a tians in his own district, ministered to by representation of which will be found in fifteen native ministers, each with his own the engraving. In this church, on Janu- pastorate assigned to him, his church, ary 31, 1869, were gathered some 2,000 schools, congregation. native Christians. The occasion was one "Lord, now lettest thou thy servant of deep interest, no less than the ordina- depart in peace, according to thy word, tion, by the Bishop of Madras, of thirty- for mine eyes have seen thy salvation;" two natives, ten of them to the order of and he fell asleep in Jesus on the 28th of priests, and twenty-two to the order of March, 1870, in the midst of his people, deacons. Of the thirty-two natives, eight- among whom he had labored thirty-three teen were connected with the Church Mis- years: A few hours before he died he sionary Society, and fourteen with the pointed to a large-lettered card of texts, Society for the Propagation of the Gos- which was hung up at the end of the pel. The candidates had been examined room, and said, "There is where my reby the bishop's chaplain, the Rev. O. Dene, liance is. We have not an high-priest and by two missionary chaplains, the Rev. who cannot be touched with a feeling of J. Cornelius, of the Church Missionary our infirmities." Society, and the Rev. D. Samuel, of the Society for the Propagation of the Gos- pass away, but "Thou art the same, and pel. The ordination sermon was preached thy years shall not fail." Under His by the Rev. C. Devanayagam of the direction and blessing His work pro-Church Missionary Society, from Col. i. gresses, and the prophecy of Zechariah 28- Whom we preach, warning every is being fulfilled, "He shall build the man, and teaching every man in all wis- temple of the Lord. Even He shall build dom, that we may present every man per the temple of the Lord, and He shall bear fect in Christ Jesus." On December 18, the glory, and shall sit and rule upon His 1859, Bishop Dealtry, in the same pro- throne;" nor shall the work be suspended vince of Tinnevelly, ordained twelve na- until "He shall bring forth the head-stone tives, an occasion of such interest and thereof with shoutings, crying, "Grace, importance as to induce the bishop to grace unto it."—Gleaner. say, "Never since the time of the Apostles had a Christian bishop been privileged to take part in so solemn and interesting a services." How much more this might be said of the ordination on Janu- was a man who lived near Cape Comorin, ary 31, 1869? There are now in the who had felt in his mind that hungering same province forty-seven native clergy, and thirsting after something higher and of whom twenty-two, or nearly one-half better than he had known, to which the of the whole were admitted to orders on Bishop of Ripon referred. January 81, 1869: of these forty-seven, to visit some of the great places of pilgrimthirty are in connection with the Church age in India. Missionary Society.

· lege of seeing the Christian work, to which very high name, the meaning of which

He could sav.

Thus the Lord's servants wear out and

The Word of God Spreads.

At the beginning of this century there He accordingly set out from home, and went first to one place in Thus the Rev. J. Thomas had the privi- the neighborhood which was called by a

nothing there. mighty Temple of Seringham; he visited the last. the great temples of Tanjore, but he found among his people; and now, taking the no peace there. temple of Juggernaut, and to Benarcs, and our own Mission in Travancore, we but he found nothing there. No bathing have 90,000 Shanars gathered into conin the Ganges could wash away his sins. gregations; we have many thousands of No charms which the priests could sup- them communicants and Church memply for the money that he gave them bers; thousands of children are being could bring that comfort for which his educated and trained in the schools: and soul mourned. He turned his steps home- your Tamil Bible is the teacher of them ward, as longing and hungering as ever. all. But there is one who watches such men. one who has said, "Blessed are they that ago, in his wanderings in the Pacific, came hunger and thirst after righteousness, for across a little island that he had never they shall be filled." He came south heard of before, he landed with a few of again towards home with a sad heart, his men, and found the people so wild but one Sabbath day, when passing along and fierce that it was utterly impracticable the bazaar of Tanjore, he saw through the to hold intercourse with them. He knew open door of a large white building some nothing of their language; he did not one-an Englishman, as he thoughtdressed in black, who was standing before a number of people, and speaking to He entered at the front-door, with his long hair all matted and filthy, his body covered with the white and yellow marks of the Hindoo devotce, and stood at the doorway and listened. Mr. Koloff, the pupil of Schwartz, was preaching, and made special references to sin, salvation, and the Redeemer, suited to the case of the poor wanderer who stood before him. He remained to the end of the service; the people went round and spoke to him; Mr. Koloff addressed him; the Word entered with a power into his soul; he drunk it all in, and he said, "This is the thing I have been looking for; here is the light, here is the peace, and here is the pardon, which nothing in all my wanderings at those great shrines has ever been small band of men was watching him from able to speak to my sinful soul." He add- a little distance, and trying to steal upon I am going home, but I want somebody God preserved him; and he went back to to go to my people." It so happened that his boat and to his ship in safety, and one of the first missionaries sent by the never knew what had occurred. But he London Missionary Society to South carried off from the island two young men, India had arrived at Madras, and was who, under God's gracious providence, looking for a sphere of labors he went opened the way for its evangelization

was the destroyer of sin, but he found down with this man, who lived a most He then went to the holy, faithful, and consistent Christian to The Word of God spread He went on to the holy two Missions of the Church of England

When Captain Cook, one hundred years even know the name of their island, and he set it down in the journal of his voyages as "Savage Island." We know now why these men refused to have any intercourse with Cook or any other voyager. They had had experience of the power of disease, and they believed, and perhaps with good reason, that diseases were introduced among them, in one form or another, by visitors from other lands; the consequence was that every stranger who landed was to be put to death. They kept this vow for a long series of years, and the missionaries, who had heard of "Savage Island," longed to reach it. Mr. Williams was one of the first. He little knew, as he stood under one of the bread fruit trees a few yards from the margin of the sea endeavoring to hold intercourse with the people, that at that very time a ed. "I want a missionary for my people; him unawares in order to take his life.

Savage Island the Word of God in their the Church. He prepared portions of the Acts of the believe, are able to read. Thus, "The language, and that became the founda- the leopard shall lie down with the kid; In the end, the whole of the lead them."—Dr. Mullens. 5,000 people have been evangelized; 1,400

The first attempt to give the people of adults are communicants and members of I believe all the children own tongue was made by a faithful and go to school. The Word of God is circufavored Samoan missionary named Paolo. lated among them, and the majority, I Apostles and the Gospels in his native wolf also shall dwell with the lamb, and tion of the first version which was printed and the calf and the young lion and the by this Society in the language of Savage fatling together; and a little child shall

MISSION ROOMS, NEW YORK, OCT. 20, 1870.

LATEST NEWS FROM THE MISSIONS.

JAPAN.—The painful report mentioned in our last number of the death of the Rev. Edward Cornes, his wife, and their oldest child, is confirmed by the letters of Dr. J. C. Hepburn and Rev. D. Thompson, dated August 15th. The youngest child, an infant of three months old, was saved, and has been kindly taken by Mrs. Hepburn. The death of these Missionaries must have been as sudden as it was unexpected, caused by the explosion of the boiler of a steamboat on the 1st of August. This event is one of the mysteries of Providence, and it should teach the Church her dependence on God. The brethren renew their request, and with new emphasis. that more men should be sent out to this mission. Their usual work was going on well.

India.—The Rev. J. F. Ullmann writes from Etawah, August 12th, that five more members have been received into the church of Etawah, three on examination, one on certificate, and a fifth by baptism, a young man of the Bania Caste. We learn with regret the death of the youngest child of the Rev. S. H. Kellogg, at Futteh gurh.

AFRICA.—At Benita, the Rev. R. H. Nassau, M. D., under date of July 27, mentions the admission to the church of an aged man, who gave pleasing evidence of conversion. He speaks in terms of much satisfaction of the edifying way in which the Rev. Mr. Ibia conducted the communion service in the church of Corisco; and he renews his earnest request for more Missionaries. They are surely much needed both in the Corisco and the Gaboon Missions.

Brazil.—The Rev. F. J. C. Schneider, writing at Rio de Janeiro, August 24, reports the admission of four persons by baptism as members of the church at Rio de Janeiro upon profession of their faith. It is with much regret we learn the removal by death of two of the children of the Rev. R. Lenington at Brotas. Letters from Brazil, September 21 and 23, have just been received, with proceedings of the Presbytery of Rio de Janeiro, held August 18th.

DEPARTURE OF MISSIONARIES, -On the 6th of October, the Rev. John Menaul, lately of the Corisco Mission, set out on his journey to Arizona Territory. His field of labor among the Indians will be determined after conference with the Rev. J. M. Roberts, of the Navajo Mission. On the 12th of October, the Rev. Messrs. John Newton, Augustus Brodhead, and James F. Holcomb, Galen W. Seiler, James J. Lucas, George A. Seeley, Francis Newton, Mrs. Brodhead, Wm. Holcomb, Mrs. F. Newton, Miss Nannie Dickey, and Miss Margaret A. Craig, -all for India, and Miss Ellen Jackson for Beirut, Syria, sailed in the Colorado from New York. Mr. Newton and Mr. and Mrs. Brodhead are returning to their work; the others are new missionaries. Mr. Holcomb was settled for some years as a pastor at Athens, Ohio. Mr. Seiler is of Harrisburg, Penn.; Mr. Lucas, Danville, Ky.; Mr. Seeley, Amenia, N. Y. Mr. Seeley, Mr. F. Newton, and Miss Craig, are of the second generation of missionaries in India, having been born in that country, though educated here. Mrs. F. Newton is of Chambersburg, Penn.; Miss Dickey, of Pittsburg, Penn.; Miss Craig, latterly of Norristown, Penn.; Miss Jackson, of Clinton, N. Y.; Messrs. Holcomb and F. Newton are graduates of the Western Theological Seminary. Alleghany, Penn.; Messrs. Seiler, Lucas, and Seeley, of the Theological Seminary, at Princeton, N. J. Interesting farewell services were held at most of the places where these missionaries lived, and a very large and good meeting of this kind was held in the Madison Square Presbyterian Church of this city, Rev. Dr. Adams', on the Sabbath evening before their departure. They will be followed by the sympathies and prayers of the churches.

DONATIONS	1st ch sab sch, Walnut Hills					
TO THE	Hamilton ch					
BOARD OF FOREIGN MISSIONS	Bentam ch					
IN SEPTEMBER, 1870.	Dick's Creek ch 8 00					
	184 14					
SYNOD OF ALBANY.	SYNOD OF CLEVELAND.					
Pby of Albany.	Pby of St. Claireville.					
West Milton ch. 12 81 Mechanicsville ch. 12 00	1st ch, Bell Air, 76.22; sab sch, 23.78 100 00					
94 81	Pby of Steubenville.					
SYNOD OF BALTIMORE.	Annapolis ch					
Pby of Baltimore.	Richmond ch 11 80					
Bel Air ch, bequest of Mrs. Rebecca Raysdale 10 00	129 80					
1st ch sab sch, Baltimore, for Backus sch, Canton, 100: to ed. child, 25: for exchange.	SYNOD OF COLUMBUS.					
Canton, 100; to ed. child, 25; for exchange, 25; for Ningpo Hospital, 100	Pby of Athens.					
Havre de Grace ch sab sch 15 00	Athens ch, 87; sab sch, 22 59 00					
975 00 Synod of Cincinnati,	Pby of Franklin.					
Pby of Chillicoths.	Westerville sab sch, to sup. boy at Bangkok . 50 00					
Concord ch	Pby of Marion.					
	Marysville sab sch, for Tungchow. 7 00 Sandusky ch. 1 00 Mt. Gilead sab sch. for Tungchow. 11 37					
7th ch. Cincinnati. 20 40	Mt. Gilead sab sch. for Tungchow					

Pby of Zanesville.	SYNOD OF ILLINOIS, NORTH.					
1st ch, Jersey	Pby of Ottawa.					
174 93	Somonauk sab sch Miss'y Soc'ty 15 00					
SYNOD OF ERIE.	SYNOD OF ILLINOIS, SOUTH.					
Pby of Alleghany.	Pby of Alton. Salem ch					
North ch sab sch, Allegheny, 7.71; proceeds of Fair, 10	Pby of Mattoon.					
	Neoga ch					
Phy of Butler. Pleasant Valley ch	20 28					
Sunbury ch. 13 45 Clintonville ch sab sch. 2 70	SYNOD OF INDIANA SOUTH.					
Pby of Clarion.	Pby of Indianapolis.					
Beech Wood ch	Bethany sab sch 10 00					
Mt. Tabor ch	Phy of New Albany.					
Mill Creek ch	Walnut st sab sch, Bloomington, Ind 86 75					
Pby of Bris.	Pby of Vincennes. 2d ch sab sch Vincennes					
Salem ch. 18 00 Cool Spring ch. 45 00	•					
Pby of Kittanning.	Pby of White Water. Centreville ch					
Boiling Spring ch. 9 00 Washington ch. 32 75	69 25					
Kavne ch	SYNOD OF IOWA, NORTH.					
Centre ch 28 Mi	Pby of Cedar Rapids.					
Cherry Run ch 9 00 Currie's Run ch 11 00 Appleby Manor ch 4 50	Princeton ch, 6; sab sch, 10.50					
277 71	2d ch, Vinton 6 00 Princeton ch, 6; sab sch, 10.50 16 50 Mt. Umon ch 8 50 Scotch Grove sab sch 4 50					
SYNOD OF GENESEE.	Pby of Dubuqus.					
Pby of Genesee.	McGregor Ger ch 5 00					
Warsaw ch	85 50					
SYNOD OF HARRISBURG.	SYNOD OF KENTUCKY.					
Pby of Carlisle.	Phy of West Lexington.					
Middle Spring ch 221 80 Lower Path Valley ch, a Member 10 00 Landisburg ch 46 00	2d ch sab sch, Lexington 80 00					
-	SYNOD OF LONG ISLAND.					
Pby of Huntingdon. Fruit Hill ch	Pby of Brooklyn.					
Lower Tuscarora ch, Spruce Hill, sab sch 5 18	Throop Ave ch					
Pby of Northumberland.	1st ch, Brooklyn 48 76 1st ch, Edgewater, S. I. 9 01 South 3d st ch, Williamsburg 25 65					
Newberry sab sch quarterly coll., for Miss Maggie Thompson	Ross st sab sch, for sch Liberia, Bangkok and Peking					
Sunbury ch	Pby of Long Island.					
Pby of Wellsboro.	Centre Moriches ch					
Ulysses ch	Astoria ch 49 11 Selden sab sch 47					
399 48	Pby of Nassau.					
STROD OF ILLINOIS CENTRAL:	Jamaica ch					
Pby of Bloomington.	808 47					
Lexington sab sch. 5 50 Monticello ch. 66 25	SYNOD OF MICHIGAN.					
Bement ch 66 25	Pby of Kalamazoo.					
Pby of Peoria.	Tekonsha ch 10 00					
Lacon sab sch	Pby of Lansing.					
Pby of Springfield.	Lansing ch					
Bethel ch 8 00 North Sangamon ch 80 00	Pby of Monroe. 1st ch Hillsdale					
North Sangamon ch						
	78 84					

SYNOD OF MINNESOTA.	SYNOD OF PITTSBURG.
Pby of Dakota.	Pby of Blairsville.
1st ch, Shakopee 7 97	Congruity ch 20 00
SYNOD OF MISSOURI.	Pby of Pittsburg.
Pby of Palmyra.	Shady Side sab sch
Hannibal sab sch. Miss Campbell's Class 14 00	Betnei ch 18 00
St. Francisville ch 8 00	Phy of Redstone.
	Mt. Washington ch, 12; sab sch, 2.85 14 85
SYNOD OF NEW JERSEY.	Pby of Washington.
Pby of Elisabeth. 1st ch, Cranford	18 ch, wheeling, 85.11; sab sch, for Corisco,
Pby of Jersey City.	Pby of West Virginia.
1st ch, Rutherford Park 24 95	Holliday's Cove sab sch, for Mynpurie sch 20 00
Pby of Monmouth.	808 57 SYNOD OF UTICA.
Spring Valley sab sch 8 00	Phy of Ringhamton
Pby of Newark.	North ch, Binghamton
Wickliffe ch 8 40	Franklin ch
Pby of New Brunswick.	43 40 Synod of Wisconsin.
Stoney Brook sab sch	Pby of Chippewa.
2d ch, Cranbury 58 44	
Pby of Newton.	1st ch sab sch, Hudson. 2 % La Crosse sab sch. 5 00
1st ch, Greenwich	Pby of Milwaukie.
Pby of West Jersey.	Platteville Ger ch 9 50
May's Landing ch 25 00	16 75
479 67	Total receipts from churches\$4,024 74
. 419.01	
SYNOD OF NEW YORK.	LEGACIES.
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SYNOD OF NEW YORK.	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
SYNOD OF NEW YORK. Phy of Boston.	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
SYNOD OF NEW YORK. Prover Boston. 1st ch, Newburyport	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
Phy of Boston. 100 00 Phy of Hudson. 100 00 Phy of Hudson. 28 00 Port Jervis ch. 45 30 28 30 28 30 30 30 30 30 30 30 3	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
SYNOD OF NEW YORK. Property of Boston. 100 00	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
SYNOD OF NEW YORK. Property of Boston. 100 00	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
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SYNOD OF NEW YORK. Phy of Boston. 100 00 Phy of Hudson. 100 00 Phy of Hudson. 28 00 Port Jervis ch. 45 30 Phy of New York. 5 00 1st ch, New York. 500 00 Phy of North River. 100 00 Phy of North River. 100 00 100	LEGACIES. Bequest of Elizabeth Allison, Indiana Co., Pa. 50 00
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THE

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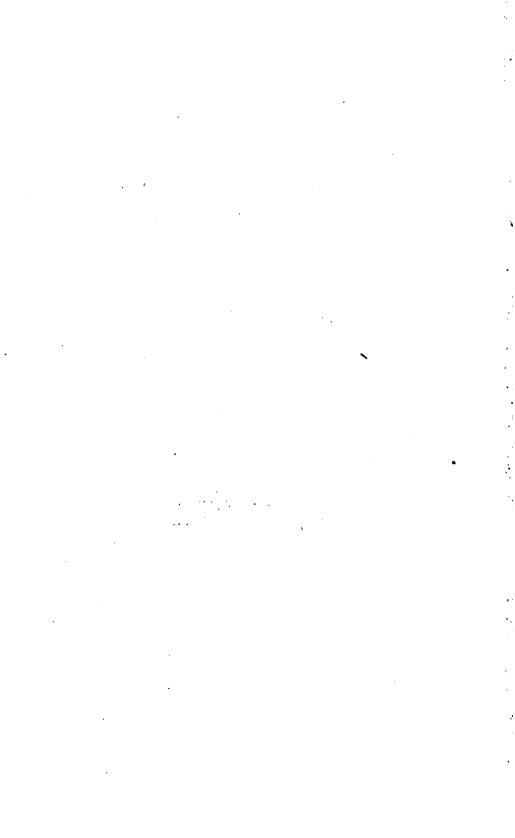
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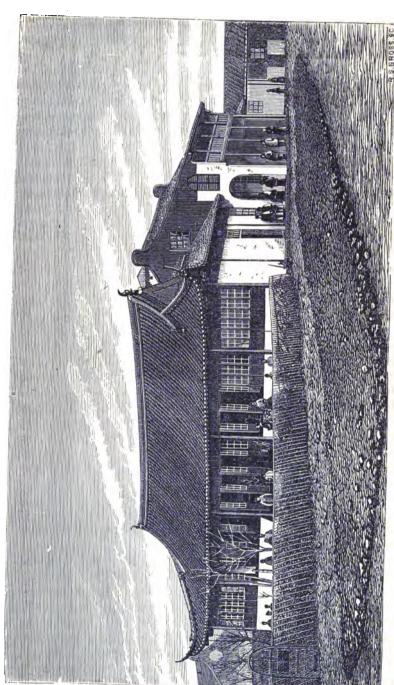
PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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SHANGHAI BOYS' BOARDING SCHOOL.

FOREIGN MISSIONARY.

DECEMBER, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

WHAT THE MISSIONARY ENTERPRISE DEMANDS OF OUR WHOLE CHURCH.

The Foreign Missionary work was considered by most of the Synods in their recent sessions, and a determination was expressed by many members to lay hold of this cause with new faith, and to push it forward with greater vigor. Increased responsibilities were felt to be laid upon the Church at this period of its history, and these were to be met by putting forth enlarged efforts in solid phalanx, and not in a disjointed form. If union is strength, the missionary enterprise must come under its power. This was the leading sentiment in the judicatories referred to, and this was happily expressed in the resolutions of the Illinois Central Synod, drawn up by one who has hitherto, with his church, acted through another Board. We quote a portion of these:

"We hold this Board of Foreign Missions to be our Board, this missionary work to be our work, and that we are bound by most sacred obligations, under God's blessing, to maintain and carry it on to successful and triumphant results. And we further declare our intentions to most heartily and lovingly sustain this, our interest, with our influence, our contributions and our prayers.

"That we call upon our churches to instantly and loyally meet the new necessities laid upon this Board, by the transference from the A. B. C. F. M., of new fields of labor with their missionaries to its care, and the sending of more new missionaries to these new fields."

These resolutions embody two stirring thoughts. 1st. That this Board must gather around it the warmest sympathy and support of the entire body. 2d. That the church, as a whole, must rise to the grandeur of its position, and to the accumulating necessities of its evangelistic work, and meet them with corresponding efforts.

Our Church has not only from this time a work to perform, but a character to maintain, and a lesson to teach. In the enlargement of the mission field there is as much as those who belong to it can cultivate, and in the manner this is achieved will it be seen whether more can be done for

the world's evangelization in an united capacity, than in two separate bands. The Church has now something at stake, and the attention of others will, from this time forth, be directed to the operations of its Board, for what it is doing in the missionary enterprise. The interests and gifts of the body in this undertaking will be measured by the receipts and laborers of the Board. Shall these be augmented until they shall bear some fair proportion to the resources of the whole, or shall we scatter our strength and come up feebly to duty? The more we can do in this form for Christ, the greater will be the results and the grander and more quickening our example upon others. But if we take hold of it with little heart, and prosecute it in a languid manner, we gain nothing by our boasted union, and the cause receives no impulse from it. There is everything in our position, in our history, and in our capabilities to bind us together in this blessed work, and to call forth a nobler consecration, and a higher enthusiasm in it.

At this special juncture certain things are to be considered. The mission field of the Board is not only greatly enlarged, but the condition of certain of its missions is such, that a speedy reinforcement is most urgent. Of the missions received of late under its care, Kolapoor, Gaboon, Syria, and Indian Tribes, all call for immediate help. One missionary is on his way to the first of these. Two young ladies are also on their way to Syria to give their time and strength to the Female Institution at Beirut. From that field a brother writes: "We come to you as we are, with all our burdens, and we can only lay them on your strong arms. We are fainting and staggering under them. Be quick and lend us a helping hand. Send us men-more men. They must come. The Lord demands them. His work requires them." And what do they ask to meet required wants? Five men besides the two ladies already sent. It is years since any new men have been sent to Gaboon, and Rev. A. Bushnell, who will soon return to his post there, is anxious to take out with him some new men. Yea, if the mission lives, they must be promptly sent. One new laborer must be found for the Ojibwas, whilst the government policy towards the Indians must be seconded by a liberal policy of the Church, and new stations occupied in Arizona and New Mexico. The fields just specified, and whose necessities are so great, refer only to transferred missions, and plead eloquently with those who have recently come into active sympathy and cooperation with the Board. Yea, they speak to every member of the body to come up to their help with noble deeds. All the missions of the Board belong to the one Church, and must be generously supported by all. But to do this will require more than what the two branches did separately. We are not simply to dwell upon what has been received into fellowship with the Board, but what must be done for all these missions to make them strong and efficient, both in laborers, male and female, and in enlarged vigorous institutions.

Besides these different points, Corisco needs helpers. Those at work are

weary and worn, and longingly look for succor; while some other fields are desirous of enjoying the welcome sight of new toilers, and greatly need the beneficent and healing oid of physicians.

We have referred simply to the cry for laborers, but several stations have other wants which must be supplied, and to which we may hereafter allude, and which are essential to a thorough prosecution of the enterprise in all its departments.

The work of preparation is going on at every station, and in most, with accelerated speed. Few have any conception of the amount of this kind of labor that has been done, and though not telling in immediate results, yet is of vast moment in its bearings upon the coming harvest. But much will depend upon the manner in which the good accomplished is fostered and extended. It will not do when men are trained up in the field for active and useful service, to turn them adrift, when both fitted and greatly needed for work. It will not do when schools have been gathered at much toil and expense to disband them. It will not do when by prayers and effort desired openings are made, to allow them to be closed. It will not do when fields are ready and homes accessible to female laborers to keep in our land those ready and anxious to toil in them. It will not do to occupy the old level of missionary endeavor in the new responsibilities of the times and in the high vantage ground, which we, as a church, occupy, and it will never do to belie our prayers, hopes, desires, and resolutions by simply keeping pace with former deeds, or to disappoint the expectations and longings of those who are at the front battling with error and with the powers of the Evil One. If not, then we must arise in our united strength, consider our calling and our work, the magnificence of the enterprise and the magnitude of the opportunities of the age, the power of the cross and the swelling voices of Providence, the hopefulness of the undertaking, and the successes already achieved, and meet the obligations laid upon us and assumed, in the spirit of the Master and in the stirring urgencies of the times.

THE BOARDING SCHOOL AT SHANGHAI.

Owing to its central and commercial importance, as well as its connection with other stations of the Board, Shanghai was selected and occupied as a Mission station in 1850, and Rev. J. K. Wight was transferred to it from Ningpo. He was followed by Rev. M. S. Culbertson, who was then and afterwards engaged in the translation of the Sacred Scriptures into the Chinese tongue. Various agencies were begun and prosecuted for the evangelization of this portion of China; among these was the establishment of a printing press and of educational institutions. The former from small beginnings has become the largest and most effective in the Empire, under the supervision of Mr. Gamble; the latter have been growing in importance under the earnest efforts of Rev. Mr. Farnham. These

Boarding Schools for boys and girls have been blessed of God to the salvation of many of the scholars. More than half are connected with the church, who are now in these schools. Most of the pupils are supported by Sabbath Schools in this country, and to many of them has the Superintendent written to keep alive their interest and to call forth their prayers.

Mr. Farnham has devoted much time and labor to the procuring of suitable buildings for the instruction and health of those under his care. The manner in which he has succeded may be seen in the engraving of this month, which represents the Boys' Boarding School.

The following description of it may gratify some of our readers:

Crossing a street, you enter from the Mission premises through a covered way by a door on the right. The low building on the extreme right is the kitchen, with a court yard and wood house, &c., in the rear.

Next is a small reception room or parlor and teacher's study.

Turning the angle you pass the dining, store, play room below, with teacher's room and sick room above. Opposite, and hidden by the Chapel, is another and similar set of rooms—school rooms below and dormitory above.

Between these two rows of buildings and behind the Chapel is a paved court where the boys play when the grass and ground are too wet to play elsewhere out doors. The main building seen in the centre and extending to the left is the Chapel. It was built some years ago for a chapel in connection with a hospital, and in that capacity has already done good service. But the proprietors wishing to make certain changes were willing to dispose of it for a mere nominal price.

It is a handsome building from a Chinese point of view, and has been removed and rebuilt in a thoroughly substantial manner. The front yard is planted out with pretty shade trees, and the balance of the grounds is devoted to play grounds and gardens. A fine chemical and philosophical apparatus has been donated to the school, mostly by the contribution of a gentleman of New York, who has been in Shanghai and visited the institution.

Higher branches of study are being introduced, and the school was never in a more flourishing condition. It is only about ten years since it was commenced on a very small scale. During this period forty-nine boys have been connected with it, of whom twenty-two have given evidence of saving faith and joined the church.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH.

It is known to many of our readers that such a society has been organized in the city of Philadelphia to co-operate with the Board of Foreign Missions in its evangelistic work.

This is not an independent organization, nor does it stand apart from the Church in its accredited institutions, but seeks to aid the Board in its growing work by endeavoring to bring a class into active sympathy with it, who have hitherto done but little in their individual or associated capacity for the missionary enterprise.

The Board has all along its history sought the evangelization of all classes,

whether male or female, and its labors have been blessed to many. It has employed all kinds of agents for the accomplishment of this end. The wife of the missionary and the unmarried lady from home are working together with the native female Bible reader, visitor or teacher, to make others acquainted with the salvation of the Lord Jesus. Through the evangelistic efforts of the missionary by preaching and schools, zenanas, as in India, are thrown open to the visits and instructions of Christian women, where Mohammedan and Hindoo females are reached with the gospel. Heathen homes in China, Siam, Africa, &c., are also accessible to such. But these homes are not simply to be visited and their inmates taught, their children are to be educated in the truth of the gospel, and in this direction Christian ladies can do much.

With this field constantly enlarging, and with a cry for laborers constantly increasing, it is meet that those who have been so signally blessed by the gospel should be ready to put forth their endeavors and lend that help which they can give for the moral elevation and spiritual improvement of the down-trodden and perishing in other lands. We therefore rejoice to see the women of our churches awaking to their responsibilities. and to the putting forth of their strength in the missionary cause. can do much by associated effort. Hundreds of homes in our country are cheered every winter by boxes of clothing prepared and sent by female societies, and why should not in other forms, the same combined efforts be seen for the unevangelized? If their attention is first turned to their own sex, in their homes and to their children in schools, we trust that their interest will so increase and their resources so enlarge that they will be able to assist in other departments of labor, and we do not believe that anything they may do through such organizations will diminish their love or their active sympathies for the general interests of the cause. Believing this and because such organizations wherever formed, are designed to co-operate with and aid the Board, we are sure that the appeals issued will call attention to what our own Church is doing for the evangelization of females, and awaken a new enthusiasm to sustain and enlarge its operations.

We have received the following communication from Mrs. M. C. Grier, one of the Secretaries of the Woman's Foreign Missionary Society, in Philadelphia, which so clearly sets forth its aims and objects, that we cheerfully give it to our readers in the hope that it will show what we, as a Church, are doing, and that it will enlist the sympathies, prayers and labors of our own people in their own work.

"The Woman's Foreign Missionary Society of the Presbyterian Church recently organized in Philadelphia, hopes, by God's blessing to enlist every Presbyterian woman in the land in that part of the work of Foreign Missions which cares for the instruction of heathen women and children. It is a work most fitting for women that they should help one another. Brought up under the influence of idolatrous religions, the female of heathen lands has yet those sacred instincts of womanhood which should excite the keenest sympathy of her more favored Christian sister.

These ignorant and degraded ones must be lifted to their feet, and taught to walk in the way of righteousness; and it must be the work of woman's tender hand and heart to do this. Teachers of their own sex must go to them, teachers who can feel for their peculiar trials, and who can aid and comfort them in those trials while they tell them of Jesus, and His tender love for the troubled. And the women of the church at home must send those teachers. They must make it their own special work to support this department of mission work. The Presbyterian Board of Foreign Missions has now in its employ, including those transferred from the American Board, twenty-six female missionaries among the heathens; they are distributed as follows: two are in Western Africa, three are in Syria, eight in India, six in China, two in Brazil, one in Bogota, and four are among the Creeks. And these are mainly among a vast multitude of idolaters. The Society in Philadelphia, although having a distinct organization, yet wishes to be recognized as almost an integral part of the Board of Foreign Missions, so entirely does it propose to labor with and through that body. It has distributed a large number of circulars throughout the country inviting co-operation in this great work in each one of our churches. if the work is thoroughly taken hold of, Presbyterian women will be able to say to the Board, 'We will support these twenty-six female missionaries, and the Board can use the funds so released in general missionary purposes. Yes, morewe will multiply this number, and multiply it again and again, until these heathen homes have all been reached, and the idol gods are cast down, before the entrance of the Master into those dwellings of darkness, bringing the light and joy which He only can bring."

. TROUBLES IN CHINA.

Our late letters from China are filled with the state of things in that county since the massacre at Tien-tsin. Rumors of intended outbreak at various points have been rife, and which assumed such definiteness at Tungchow, as to lead our missionaries to leave in a body and retire to Chefoo, where protection can be vouchsafed. This movement took the authorities of Tungchow by surprise, as they averred that there was no foundation for the reports of intended evil, and that they were able to protect the foreigners; but after weighing all the circumstances and evidences before them, the missionaries decided that it was their duty to leave.

The anti-foreign party in China is very strong, while the government itself is weak. Hatred to foreigners on account of their progressive ideas grows. The evils of opium and the advance of the truth increase the opposition of many, especially among the literati, and as the foreign powers have in no way inflicted punishment upon the people for the recent massacre, and the Chinese authorities have done but little to punish the wrongdoers, those who seek the expulsion of Christians are emboldened, and plot and plan for the attainment of this end.

The conduct of the Sisters of Mercy at Tien-tsin in baptizing all children whom they could reach, purchasing sickly children, some of whom, it is said, were stolen and sold to them, and the numerous deaths among these, created great excitement, and led to the outbreak of violence and murder.

Whether this hostility is to spread and similar scenes to take place at other points is to be seen. This is feared by some, and hence the uneasiness among missionaries, which is concisely and fully stated in the letter of Rev. John Butler, of Ningpo, of September 8, which we give to our readers.

Whatever is to be the immediate result of these commotions, their future is clear, they will advance the cause of truth and righteousness. Further complications may take place and more blood may be shed; native Christians may suffer, and the work of evangelization be momentarily retarded, but one thing is sure that truth shall prevail, and China shall yet be free from those superstitions and follies that now curse it. Every war has given a freer access to the gospel in these latter days in that land, and events now occurring will as surely be overruled for the furtherance of God's gracious purpose.

The Church's duty at this juncture is, however, evident, not to stand still, but to take hold by prayer, of the arm of the Infinite for deliverance. He can make the wrath of the heathen to praise him. Those on the field need the sympathy and support of Christians at home. They ask for it. God has graciously delivered our mission among the Laos in a most wonderful manner, and in answer to prayer, but the reasons multiply why China should be specially remembered. The work has been advancing at a most rapid rate at Tungchow, and at other points it was gathering new strength, but it will be checked for a season unless deliverance is wrought. We hope, therefore, that prayer will be made, in all our churches at home, for our brethren, for the churches that have been planted, and for all who are in danger. The cry is urgent and the duty is clear.

"The news which will reach you from China by this mail, will doubtless sadden the hearts of many Christians at home who take a deep interest in the missionary work in the 'Land of Sinim.' Though no harm has been done to the missionaries since I last wrote, nor open persecution of the native Christians yet commenced, yet our position is like those slumbering on the volcano's side, while beneath them is a heaving, surging mass, liable to belch forth at any moment and end in their destruction. It is very difficult to describe the exact state of things, but one thing is agreed upon by all foreigners in China, viz., that the present rumors are the result of a secret organization of officials and literati throughout the land, whose object is to drive all foreigners from the country. The strategy by which they propose to accomplish their cherished object is peculiarly Chinese, and will soon be crowned with success, if England and America continue in the same policy which they are now pursuing. Their mode of warfare, as already fully developed, seems to be to instigate the rowdies and roughs, of whom there are plenty in every large city, to rise and murder the foreigners, secretly promising them certain rewards, and also immunity from punishment, taking pains to poison their minds beforehand, by rumors of scooping out eyes, cutting out hearts, practicing charms, &c. And then when the foreign consul appeals for protection or redress, they appear so very sorry at what has occurred, promise that the offenders shall be punished, at the same time laying all the blame on the ignorant rabble, whom, they say, they are unable to control.

At Tien-tsin this strategy resulted in the murder of twenty innocent foreigners.

At Tungchow the same policy was adopted, and was successful, though no lives were sacrificed, the missionaries stealing out at the risk of their lives before the rabble came upon them.

Here, at Ningpo, we should most probably have met the same fate as the unhappy victims at Tien-tsin, had not a British gunboat come to our aid. The day was fixed, the plan laid, and only failed in execution from their wholesome fear of foreign cannon.

Missionary work here at present is utterly futile. Nothing is heard but burning down chapels and houses, and driving out foreigners. The poor Christians are sorely tried. The suspense is worse than the reality. Look at Dr. Schaff's note on "Wars and Rumors of Wars," in the 24th chapter of Matthew, and you will have some idea of the state of feeling among foreigners in China at present. To see the anxious faces of the native Christians is the worst trial of all to the Missionaries. And yet in this dark picture, there is one bright cheering spot. Not an instance of renouncing the faith has yet come to light. I believe there are many in China who would rather wear the martyr's crown than deny their Saviour.

What the issue of these things will be we cannot tell. Our only consolation and hope is in the living God, who will cause the wrath of man to praise him, and the remainder thereof he will restrain for his own glory and the good of his church. God grant that these things may happen unto the furtherance of the Gospel, and by means of them a wide door and effectual way be opened for the Truth, which alone can make this people wise unto salvation.

Mr. Dodd and family left for Hangchow more than two weeks ago. At the last account from them, everything was quiet there. Mr. and Mrs. Leyenberger have returned from Chefoo and are in Shanghai. Mrs. L. has quite recovered. Mr. and Mrs. Lyon are still here. Last Sabbath Rev. Mr. Zia was installed Pastor of the church at Zong-Nyû, by a committee of Presbytery, consisting of Rev. Messrs. Bao, Tsiang and Butler. The latter preached the sermon, Bao charged the pastor, and Tsiang the people. One person was received into the church. Zong-Nyû is a walled city, about seventy miles southwest of Ningpo."

ADDRESS OF WILLIAM RANKIN, ESQ., TREASURER OF THE BOARD, BEFORE SYNOD OF NEW JERSEY.

PUBLISHED BY REQUEST.

The work of Foreign Missions in the American Churches originated in the inspiration and agency of Samuel John Mills. In 1810 the American Board was organized in answer to a memorial signed by him and three associates. In May, 1816, Mills writes to his father, from Dr. Griffin's study in Newark: "The Presbyterian Church, as is well known, have heretofore as a church made no exertions to send the Gospel out of the limits of the States. I have for a long time thought it desirable that their attention should be directed to the subject of Foreign Missions, not only with the view of sending the Gospel to the destitute abroad, but in the hope that exertion of this kind might excite more zeal for the diffusion of religious knowledge in our own country. I conceive the object is secured."

"Mills went from my house," says Dr. Griffin, "to lay the project of a Missionary Society before the General Assembly, at the time the united For. Missionary Society was formed."

This society, a Union of the Associate and Dutch Reformed Church, with our own, in this work, had an existence of nine years—being in 1826 merged in the American Board. Nine Missions, embracing sixty male and female Missionaries were thus transferred from the control of the highest judicatories of these Presbyterian bodies to the management of the non-denominational Board at Boston.

In 1831 there sprung from the bosom of the Synod of Pittsburgh, The Western Foreign Missionary Society. The reason for this new Church or ganization is well expressed in its first circular addressed to the churches early in 1833. "In reference to the American Board we hope to cherish no selfish principle, and we shall appeal to no sectarian feeling. We do contemplate its past achievements and its present prosperity with unmingled pleasure. Our only strife will be to copy its every good example and try not to be outdone by it in kind affection and Christian magnanimity. We hope to be able as a Presbyterian Board to increase the amount of Missionary feeling and effort in our church, but certainly on such principles of mutual harmony and brotherly co-operation as every sincere disciple of Christ will desire to witness."

We accept then the testimony of the noble founders of this Presbyterian Board, that it was formed in brotherly co-operation with kindred societies to increase the amount of Missionary feeling and effort in the Presbyterian Church. It recognized the great principle that the Church is "designed, adapted and bound as God's agent, to preach the Gospel to every creature." This Synodical Society attracted the sympathy and support of churches outside its bounds in different sections of the Presbyterian body, so that in 1835 its friends had a controlling vote in the General Assembly. It was there proposed to bring this organization under the supervision of the Assembly, and a Committee was appointed to confer with the Pittsburg Synod and arrange the terms of such transfer. The terms were agreed upon and preliminary measures adopted by the respective Committees which the Assembly of 1836 was expected to ratify and thus re-engraft the Foreign Missionary work upon our highest judicatory as one of its benevolent agencies. That Assembly, however, refused its sanction to the arrangement of its Committee, or to any other plan looking to the withdrawal of our churches from their support of the American Board.

The Assembly of 1837 became divided into two bands, and by virtue of the authority of one of them, the Western Foreign Missionary Society, was reorganized in the City of Baltimore, Oct. 31, 1837, as the *Presbyterian Board of Foreign Missions in the U. S. A.* New York was then selected as the seat of its operations, and Walter Lowrie appointed Corresponding Secretary.

This Board of the Assembly entered upon its work under favorable auspices, for the roots of its present vigorous growth were already planted.

There were Missionaries among the Indian Tribes,—Missionaries in Africa and in India, and Missionaries ready to embark for China, and within a month of their departure, while as yet that Empire had every gate barred and sealed against their entrance.

In looking back upon the history of the Presbyterian Church during these early years, we may sincerely regret the action of 1826 which removed the responsibility of the Foreign Missionary work from our Church Courts. We cannot certainly say how different that history would have been had the Assembly all along been, herself, a great Missionary Society for spreading the Gospel over the earth, but we are impressed with the significance of the words of Dr. Swift, the venerable Secretary of the Pittsburg Society, in his Annual Report of 1836. "Had the commotions which now agitate the church found its ministry and its churches bound together by the hallowed ties of one harmonious and life-inspiring effort to evangelize the world, those waves whose rockings now threaten her destruction would scarcely have left the trace of their existence. The days of division and inaction cannot last forever. The Spirit of God will return in glory and in power to the churches, and the spirit of love and concord to the Saints."

Brethren have we not reached that predicted era?

The United Assembly of 1870 has again re-organized the Board of Foreign Missions. We have entered upon the labors of Mills and Griffin, and Green, of 1816; of Swift and Elliott of 1831, of the Fathers assembled in Baltimore in 1837. We start upon this new career with twelve Presbyteries organized on heathen soil, most of them having been represented by delegates in our late Assembly, and all of them the fruits of the inspiration and plans of those who engrafted the Foreign Missionary work upon our ecclesiastical body.

We start, too, with a suddenness of development and responsibility heretofore unknown in our history. All our Missions have thus far been planted and nurtured and brought to their present advanced condition by a gradual process. We have grown with the growth of the Missionary spirit in our Church and in our Seminaries. We have sent out faithful men and women in regions unoccupied by other societies, and through their labors, and the blessing of God upon them, the work as presented in our last Annual Report has been accomplished.

But now we are invited to enter upon the labors of others. By the transfer of some of the Missions of the American Board we have cast upon us greatly increased responsibilities. Happily with these new burdens comes the united co-operation of the whole Presbyterian Church. As one body we throw our strength into this work. The days of division and inaction pass away together, and we wait for the Spirit of God to return in glory and in power to the churches.

There can be no standing aloof from this work. No questionings whether contributions shall go in this direction or that. The example of

over twenty Presbyterian Corporate members of the American Board in withdrawing from that body, that they may throw the full weight of their influence into their own church organization is an indication of the purpose of the great mass of all who have heretofore co-operated with them. Individual Christians from personal relationships and long cherished sympathies will not altogether desert their old friends, but Pastors and Sessions, and the people generally, will hold up the Presbyterian Board as one of the desired fruits of our blessed reunion.

And now, having reviewed the past and taken our stand on this raised platform, let us look briefly at the work before us. And first, as to the working machinery. This is simply our Church Courts in action. only departure from the well-tried policy of "dispensing with agents" was in the recent appointment of a minister of our Church, who has long acted as District Secretary for our Sister Board, in a region largely covered with Presbyterian Churches not heretofore co-operating with us. This brother, however, decided to remain in his present relation, and when the conclusion he had reached was reported at the last meeting of the Board, every member seemed satisfied with the result. The new Board then will not change the old policy, a policy which contrasts most favorably with the "agency system" practiced in our earlier history. The Presbyterian Church as an organized community includes all the inherent power and agency necessary for carrying on the missionary work. That power needs, however, a fuller development. We should consider this cause and plan for it in our Presbyteries. We should discuss it in our Synods. We should plead for a larger portion of the sessions of the General Assembly for the consideration of this, its great work. We should hold our Church sessions responsible for regular collections for Foreign Missions. We should remind Pastors that it is one of their duties to their people, to teach them what Christ taught his disciples, to "go into all the world and preach the Gospel to every creature." And, oh! what a soul inspiring theme is this. "I could not comfort my pious people," says the great and good Andrew Fuller, "however and whatever I preached to them, until they began to care for the souls of the perishing heathen."

Let this cause rest then upon the regular ministrations of our Pastors, and let them study and present it as they study and present the great doctrines of the cross.

I admit that this machinery, so simple and inexpensive, has not brought us all the money that was needed. For the last four years the expenses of the Board have outrun its receipts, and but for remarkable Providences the cause would have been so crippled as to make necessary a retrograde movement. Three years ago last May our debt was \$35,000. A suggestion was made in the General Assembly, that the children of the church pay it, and within six months they poured in their special contributions exceeding in the aggregate the sum required. A year ago, within a week of closing the annual accounts, we were in debt \$70,000. Before the week

closed \$67,000 were laid upon the Treasurer's table in settlement of a single legacy. On the first of last May there was a debt of \$44,000. More than three-fourths of that debt has been cancelled by a few individuals. But we must not rely upon remarkable interpositions, or the double gifts of a dozen men to float our Missionary ship. The sources of supply must be the regular outflowing of our churches, and for this there is in every Pastor's hand the divinely appointed producing rod. The working power of our scriptural machinery is capable of indefinite expansion as every fair trial of it demonstrates. Besides pastoral instruction there must be organizations such as will reach the individual, man, woman, and child; there must be Sunday-School Societies and zenana bands, or kindred associations to aid the noble women of our Board who are laboring in all its fields to shed light upon the darkened mind of their heathen sisters.

We entered upon this first year of our re-organized Board with greater incentives to action, and weightier responsibilities than in all our past experience. We have outrun the American Board in the number of new Missionaries. Since the meeting of the General Assembly we have sent them to Brazil, to China, to the Chinese in California, to the Indian Tribes, to the recently adopted Kolapoor station in India, and to the old stations of the Board on and beyond the Ganges.

There is now a steamer on the ocean having thirteen Missionaries of our Board—men and women—most of them going to meet their first experience in missionary life.

Since the first of May your Treasurer has had to meet the traveling expenses of twenty-two outgoing Missionaries, and during these months the receipts of the Board, from its regular sources, have been less than for the same months in several years—less by forty per cent. than last year. Is this great deficiency the fruits of our munificent offering to the Lord for the reunion? Was it ever known in Israel that God accepted thank-offerings while the tithes for the support of the priesthood and the regular services of the sanctuary were omitted? Let the great principles of justice and judgment lay at the foundation of our benevolence, and then our prayers and our offerings will come up as a sweet memorial before the Throne.

Since the first of September we have also assumed all the expense of the Syria and the Gaboon Missions and of some among the Indian Tribes lately under the American Board. We expect, moreover, to include the mission to the Nestorians. Thus we offset the withdrawal of churches formerly contributing to the American Board by assuming a reasonable share of the expense which it has heretofore borne.

The work is upon us, and the future with its hopes and uncertainties before us. It is pre-eminently a work of Faith. Walter Lowrie used often to write to discouraged teachers of Indian children and desponding missionaries abroad,—"The Blessed Saviour cares far more for those poor children and those degraded heathens than we do." And so we work on in faith,

knowing that the heart of Jesus is in full sympathy with those who work for him.

The God who has led us these nearly forty years, and brought us through many parting seas as we neared their brink—the God who has sent into the fields of the old Board, and who are still spared in their work, over ninety ordained and medical missionaries, with wives and sisters as co-laborers, and added native preachers and helpers, and all the appliances of schools and zenana openings, and press and colportage-the God who has baptized every mission with the Holy Spirit, and never in greater measure than now—the God who has just interposed by his signal Providence, to rescue a promising mission from threatened destruction in removing by death the persecuting King of the Laos—the God who has reunited these churches, which once split upon this rock of Foreign Missions, and as the fruits of this his signal goodness, has cast upon us increased cares and responsibilities, adding to our force in the Foreign field missionaries hardly vet counted, and expenses not yet estimated;—He will still take care of his own work and make this once rock of offence a corner-stone of a more glorious temple than the Presbyterian Church has ever yet reared to His praise and His glory.

The late meeting of the American Board was perhaps the most memorable of all that preceded it. Two marked events gave it peculiar interest, not only to the listening audience that filled the Academy of Music, but to the entire Church of Christ.

One of them was the voluntary withdrawal from co-operation in that cherished institution of so many of the official ministers, and laymen in the Presbyterian connection.

The other was the winding-up and graduation of the mission to the Sandwich Islands. A nation had been christianized through the labors of men in its service during a period of fifty years.

In the history of our own Board there is no such remarkable record as that. We have, however, the closing up of one mission—a little one—begun and ended by a single man, and his valedictory to our Board is my valedictory to this audience.

CHIPPEWA MISSION, MICHIGAN, August 29, 1870.

DEAR BRETHREN,—You are mostly strangers to me personally. The thirty-two years that have passed since I became connected with the Board as a missionary to the Indians have borne to the grave and their reward the beloved Secretary Walter Lowrie and nearly every one of the officers with whom I had any acquaintance. There has been a change here also. When I came to this wilderness and to these bands of ignorant, and by many esteemed, savage men I was alone—the first white man that took up residence here. Now I am a band numbering ten, and in this fact may be found one, and perhaps the greatest reason for my now asking release from connection with the Board that has sustained this mission.

I will briefly state some facts that show the work of the Board among these ignorant and degraded people has not been without many good fruits. Instead of heathen

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bands, ignorant, indolent, intemperate, clothed with a filthy blanket, and living in smoky wigwams, we now see civilized families in comfortable houses, with farms and teams, industrious and exercising all the rights and duties of citizens—reading the Testament, family prayer, social meetings for prayer, regular attendance on the House of God, and many giving pleasing evidence of heart piety. During these years there were gathered into the church here some one hundred and thirty of whom twenty-five have passed into the eternal world, and we hope to join the song of the redeemed. . . . Many children have been baptized in the name of the triune God whom we hope may yet be gathered into the fold. May the Lord direct you and us is the prayer of your missionary.

P. DOUGHERTY.

I have referred to the success that has attended one of our Indian missions, for the reason that the General Government has recently invited this with kindred Boards to co-operate in its present policy for civilizing the tribes in the new territories. Never before were such facilities offered the church to promote the good of these heathen neighbors as at the present

THE SYRIA MISSION.

BY REV. D. STUART DODGE.

A single, narrow strip, along the western coast of Asia, a hundred miles long by fifty broad, hardly touching Carmel on the south, and not reaching Antioch on the north, skirted by the Mediterranean on the west, and the plain of Coelesyria on the east; its one commanding feature, the range of "goodly Lebanon," with its bald or snowy summits, its deep valleys and wild gorges, its terraced sides, its gushing fountains, its groves of olive, mulberry and fig, pine, cedar, and oak, its vineyards and grain, fertile plains at its feet, villages dotting its slopes and crags, a few cities on the shore, a climate unrivalled in the Orient, a population, in numbers, less than a million souls, diverse in origin and religion, but speaking one rich, nervous, sonorous tongue-generally vigorous in frame, with intellects often keen, subtle and inquisitive-in character proud, conceited, independent, trained to deception by centuries of civil and ecclesiastical tyranny; universally greedy of money; in a sense, industrious, but for the most part, poor, ignorant, superstitious, with few bonds in common; the prey of fierce sectarianism, foreign political intrigue, and a feebly enlightened government; these are the salient facts respecting the locality and people of the Syria Mission.

But this field, comparatively so limited in extent and population, is Providentially so situated that it may become the base for missionary operations the most comprehensive and important. It lies in the immediate region once selected as the point from which the tidings of salvation should go forth to the world. It is the natural centre for the sixty millions who speak the Arabic language, and the sixty millions more who read it. Copies

of the Word of God have already gone from its mission press to tribes in the heart of Africa, and to the Arabic-speaking population in China. Men who have drawn their birth and vigor from Lebanon when once enlightened, consecrated and trained, will be the most efficient agents to carry the doctrines and influences of the Gospel to the vast multitudes using their own tongue.

It was no ordinary Providence, therefore, that led to the choice of this field for missionary effort; the blessing of God has been evident throughout the half century of its changeable history, and now that it has been confided with the accumulated wealth of precious memories, dearly-bought experience, wide reputation and organized facilities, to the support and direction of the reunited Presbyterian Church, we believe a new impulse is to be given to the prosecution of its appointed work.

Obstacles are still many and serious, but encouragement to grapple with them was never greater than now.

Mohammedanism claims one-half of the nearly two millions of people in all Syria. Its followers believe stoutly in the Moslem creed, deny the divinity of Christ, and hold that the Scriptures, while coming from God, have been grossly corrupted by Christians, whose idolatry and corruptions they despise. They still cling to their old superstitions and usages; the Koran is still quoted and taught, the "Fast of Rhamadan" must be kept, Mecca is still to be visited, though the saintliness of the pilgrimage be lessened by infidel steamer and railway, yet, proud as they are of their faith and political supremacy, a deep feeling is unquestionably spreading among them that the days of their religion and power are being numbered; fanaticism may now and then be fanned or frightened into repairing or building a mosque, founding a school or threatening a massacre, but the more intelligent see, with concern, the business and lands of the Fuithful passing into Christian hands, military service more inexorable, because Moslems can no longer be readily found to fill up the ranks, the power of the government beginning to protect proselytes, and the Sultan himself proclaiming, through every province, that "as regards religion, all may follow their convictions," while every fresh European complication breeds more ominous rumors that the long-dreaded march of Russia upon Constantinople is imminent. Education is introducing sciences before which many Moslem dogmas and customs cannot stand, and old men among them are recalling dim traditions, which tell of a day, now not far distant, when the religion of the Prophet shall be removed from its place and power. Some are reading the Scriptures, secretly their children are allowed to attend Protestant schools, and, not unfrequently, Mohammedans themselves come to talk with the missionaries. A learned and wealthy member of the sect, of high rank, who has recently, at great peril, joined our native community, tells of forty others who have the Bible, and would, if they dared, come out and declare themselves Protestant.

The Druzes, numbering 100,000, on the southern half of Lebanon, and on the plains, chiefly south of Damascus, are also showing signs of awakening. Their religion is a medley of Mohammedanism and ancient philosophical systems—especially that of Zoroaster—with some notions borrowed apparently from Judaism and Christianity. They hold to the absolute unity of the Godhead, and that the highest perfection of man is to have all his powers of mind and heart mystically absorbed in the Deity. There were seven law-givers and ten incarnations, the last being in the

person of El Hakem, chief founder and prophet of the sect. The world was populated instantaneously with beings of every age and condition. The transmigration of souls is a cardinal doctrine, and furnishes a just and convenient system of rewards and punishments. The number of Druzes in existence is not to be changed, therefore proselytism is undesirable and apostacy cannot be tolerated. Desertion from their ranks also breaks in upon an organization marvellously compact and effective in war The higher mysteries are known only to the initiated, but all are bound to unqualified secrecy, and, for this end, any deception is allowable. China is inhabited, as they suppose, by their co-religionists, and at the predicted day of reckoning, two and a half millions of Chinese monotheists are to sweep across Asia, crush out a war that shall be raging between Christians and Moslems, and enable Hakem again in human form to punish all who reject his sway. His armies shall then go plundering through the world and finally set up his throne in Egypt, where believers, rewarded with rank and wealth, shall reign with him forever. This glorious era was to be ushered in nine centuries after the establishment of the faith, Their computation declares the day to be close at hand, among the ignorant expectation is high, but those of more intelligence begin to question the traditions of a Chinese invasion, and to fear some stronger faith must supplant their own. If such is to be the case, rather than adopt any of the religions about them, Protestantism would be their choice, particularly as their patron, the English nation, professes it; few, however, are yet willing to turn their back upon the religion of their fathers. Light is beginning to make its way among them, they have established schools of their own, with teachers trained by the mission. Three years since a prominent Druze was publicly baptized with his children at Abeih, and last year nine young men, representing leading families, entered the college at Beirat. This bold, vigorous, industrious race, lifted out of their degrading superstitions by the power of the Gospel, would make this mountain a strong-hold of the truth.

The Nusairiyeh—200,000—perhaps a remnant of the old Canaanites, occupy the mountains north of Tripoli. They profess a mystical faith, somewhat similar to Druzism, but less known, and probably ruder and more pagan. For centuries they have been almost inaccessible; some impression has been made by the small Presbyterian force at Ladakeyéh, but a way has recently been opened into the very heart of their district by the present Governor-General of Syria, and the favorable occasion ought to be improved.

The roving Bedouin surge up to the base of these mountains on the east. The government is endeavoring to control them. Native helpers, as traders, or to practice vaccination, have visited some of the tribes, and in one or two cases something like schools have been attempted. Such efforts promise a degree of success. A tribe has recently been found with traces of Christian traditions and practice.

ORIENTAL CHURCHES.

The Syria Mission was originally planted to evangelize the non-Christian sects, especially the Mohammedans; its work among nominal Christians was only a means to this end. Oriental Christianity stood as the chief stumbling-block to labors among the heathen beyond. This must be removed by exhibiting a Christian Church with a purer faith and holier life. The gospel must be preached in the vernacular; only natives could do this to the best advantage and to the extent demanded. All efforts, therefore, have been primarily directed to the Oriental Churches,

1. The Maronites, dwelling principally on Mt. Lebanon, north of Beirat, descen-

dants of the ancient Syrians, and numbering 200,000. They are Papists, the common people ignorant, the priesthood educated and powerful, the Patriarch ruling with a rod of iron.

- 2. The Papal Greeks, 50,000, of pure Arab stock, the proudest, most intelligent, and enterprising people of Syria. Becoming Roman Catholic in the 17th century, they retained the right to elect their own clergy, and to use much of their old ritual, and in the Arabic tongue. There are other smaller sects, under the See of Rome, but also allowed special privileges. Orders of monks and nuns feed upon these The Jesuits are pre-eminently active-now almost desperate in Papal churches. their ambition and unscrupulousness from having to relax their hold upon Europe. Recent events have strongly stirred all these Romish Churches. The attempt to deprive them of their ancient prerogatives made the Ecumenical Council peculiarly Greek Catholics were loud in denunciation, and the Maronite Patriarch All these churches have also looked to France as their protector, would not attend. and were rarely disappointed. The tidings from that country fills them with dismay, and now the loss to the Pope of temporal sovereignty will weaken still more his authority over his oriental adherents.
- 3. The Orthodox Greek Church embraces 150,000. Its higher dignitaries are foreigners, rarely speak Arabic, and have little sympathy with the customs and wants of their people. They are the civil heads of their communities, and talk more of politics than religion, are adepts in bribery, become petty tyrants, and often have little personal morality. The lower clergy are illiterate, hard-working, honest men, and, as in other sects, are generally married. They hold the Nicene-creed (rejecting the "filioque"), image-worship, and triune-immersions; in other respects, they practically accept the main doctrines of the Papacy, only less fully developed and exactly stated. The people of this sect spring from different Asiatic tribes, are bigoted, deceitful, and haughty, care little for agriculture, but make good mechanics, merchants, and seamen—are fond of display, take some interest in education, and are allowed to use the Bible. The whole body rely upon the protection of Russia, and thus take keen interest in the present position of Europe.

In respect to all these sects, therefore, it is a significant and encouraging fact that just as the mission is transferred, the people it seeks to evangelize were never in a more favorable condition for enlarged and vigorous effort. The leaven scattered through so many years is not only apparent from a gradually increasing spirit of inquiry, but unlooked-for events have now stirred the whole mass to unwonted ferment, and we are emphatically called to take advantage of the opportunity.

The material equipment for this work is at hand. 1. Churches have been erected in many of the prominent towns and villages. The Sidon Station has seven commodious and permanent buildings. All the stations have school-houses or accommodations for worship in desirable localities. Beirût, the strategic base of the mission, a city of 80,000 inhabitants, the chief sea-port and centre of influence in Syria, has now a substantial and graceful structure, on a commanding site, with sittings for 450 persons, and with a tower and clock, which stands up before all eyes a solid argument for Protestantism.

2. Educational Institutions have been established. The Theological Seminary has recently been reorganized. Mr. Calhoun, Dr. H. H. Jessup, and Mr. Eddy are the efficient profe sors. The number of students is still small, but no effort will now be spared to give this institution the prominence its vital work demands.

The College is year by year attracting more widely the attention and confidence of the people. Drs. Bliss, Van Dyck, Post, Worterbet and others, are absorbed in

efforts to build it up on a basis of sound, systematic, Evangelical culture. It has eighty students in the literary and medical departments, with already extensive cabinets and apparatus, a hospital, dispensary, and other appointments. It is not organically connected with the mission, an independent organization being deemed necessary. This, however, tends even more effectively to promote the objects of the mission. Its one comprehensive aim is to raise up men from among the people themselves to evangelize their own country. Mr. Harvey Porter and Rev. E. H. Lewis, M.D., have just sailed to aid in the instruction. The college needs buildings for its new and eligible site, and further endowments for its professorships. The Memorial Fund Committee have certified their approval of this object.

An Academy is located at Abeil, to prepare teachers for primary schools on the mountain, and to fit students for the college. District schools exist throughout the field.

A noble Female Seminary flourishes at Beirût, with forty boarders, and as many more day scholars. Miss Everett is principal, and Misses Jackson and Loring have recently been appointed her associates. This school already exerts a wide influence, and is to become a centre for woman's work among women. A smaller Institution at Sidon educates teachers for infant schools and wives for native helpers.

Schools, chiefly primary, have been established in different places by Scotch and English societies.

3. The Press, also at Beirut, and near the church, has long been felt in all parts of the Orient. It sends out annually from five to six millions of pages in various departments of religious and secular knowledge. The type and electrotype plates are made on the premises. Mr. Hallock is the able manager. Dr. Van Dyck has now issued six editions of the Old Testament and eight of the New, almost wholly at the expense of the American Bible Society. A voweled Bible has just been finished for Mohammedan readers, and portions of the Gospel have been issued for the blind.

All these agencies are now in active operation. They need only such facilities as can readily be supplied, and then they should be pushed to their utmost capacity.

The field is thus ready; the machinery is provided, but men are lacking.

Five new missionaries are imperatively demanded. Samuel Jessup stands alone at Tripoli, with the burden of the whole northern portion of the field; two men should go at once to his relief. One additional laborer is needed for the Abeih station, embracing the entire central section of the mountain, and under the charge of Mr. Bird and Mr. Calhoun. The Druzes would be his special care. Mr. Eddy and Mr. Dennis require a new missionary for their broad southern field, and Drs. Thomson, Van Dyck and Jessup call earnestly for help to keep pace with the work pressing upon them at Beirût.

Infidelity is waiting to engulf these sects and nationalities just emerging from their torpor of centuries. French immorality is struggling to replace corruptions and superstitions, scarcely more deadly. Commerce is again claiming these shores, but bringing with it few saving elements.

Unquestionably a new life, full of import to the future of the world, is expanding at that centre; a few years will determine its character.

Loyalty to the work of American Christianity in the past, to the highest interests of our reunited Church at home, and to the great commission we hold, call us to extend and crown this work with our best talent and wisest generosity.

WANTS OF THE SYRIAN MISSION.

Erroneous impressions seem to exist in some directions respecting the amount necessary to carry on with vigor the missions recently transferred. At a late meeting of the Board, a member, who was familiar with the condition of the Syria Mission, from careful personal observation, stated the Board might soon expect to receive requests from this field to somewhat the following effect: Five New Missionaries: Buildings for Tripoli Station: Bible and Mission House at Beirût; Support of Female Seminary; District Schools for whole field; Native Helpers for whole field; New Machinery for Press: Additional Appropriation for Books.

For the best efficiency of this important mission, and for these objects, more than \$17,000 are needed this year in excess of the ordinary appropriations, which reach to some \$30,000.

COMMUNICATIONS FROM THE MISSIONS.

Gaboon Mission.—W. Africa.

The Ethiopian Convert. BY THE REV. ALBERT BUSHNELL.

Panyale was born of cannibal parents, in the interior of Equatorial Western Africa, on the borders of the unexplored regions of Ethiopia. In youth he was stolen from his native home, and brought down to the coast; where after passing through several different hands, he became the slave of a native man, residing in one of the Gaboon villages near our missionary station. He differed little from the multitude of slaves in the community, who were generally ignorant, superstitious and exceedingly depraved. Some time in 1859, we noticed him occasionally at our Sabbath services, but supposing he came from motives of curiosity, rather than from a desire to hear the truth and receive spiritual benefits, we passed him by with but slight attention.

countenance and inquired, "Panyale, what's the matter? Are you in trouble?" He replied, "Yes sir, and I have come to ask you to pray for my soul." I was surprised at this earnest answer, for I had hardly supposed he knew anything about the soul. But upon further questioning him, I ascertained that he did, and that he was deeply concerned for its salvation. After having imparted to him such instruction as seemed suited to his case, I kneeled and prayed with and for him; and he followed with humble confessions of sin to God, and earnestly pleaded for pardon through the merits of Christ. He became a member of a class of inquirers, who assembled at stated times for religious instructions; and at my request also frequently called at my study for special conversation and prayer.

He manifested a much deeper conviction for sin than is common with native inquirers, and consequently a more earnest desire to flee from the wrath to come. One day being engaged in my study, In the course of a few weeks he found he rapped at the door; and I bade him peace in believing, and was happy in the come in. As he entered, I noticed an experience of the pardoning love of God. unusual sadness depicted upon his sable Soon after, he desired to publicly profess Lord.

holier service above.

saying "We would see Jesus."

his faith in Christ, and appeared before meetings for prayer and was always ready the examining committee of the church, to pray; and his prayers were exhibitions We found his knowledge of divine truth of simple child-like faith in God, whose quite limited, but he could say, "Where- promises he seemed to regard as realities as I was blind, now I see," and his sin- to be believed and pleaded at the mercy cerity and earnestness were so apparent, seat. And if an unoccupied moment and the evidence of his conversion so gave him an opportunity, he hesitated clear, we could not long deny him the not to rise and speak a word for Christ privilege he so ardently sought. After and his cause. At first, his exhortations repeated examinations, he was received to were not listened to respectfully by some, the privileges of the church, and on the who had more education than he, and first Sabbath of 1860, was baptized and who were accustomed to look down with sat down with us at the table of the contempt upon a slaye. But as he poured out in simple, earnest and often graphic Having thus separated himself from the language, exhortations, warnings and inworld, and joined himself to the Lord in vitations, the derisive smile was changed an everlasting covenant, he at once en- to the solemn anxious look of fear and tered upon the duties of the christian life religious inquiry. It was interesting to with cheerfulness, zeal and fidelity. He hear him tell of the love of Jesus-of his seemed entirely changed. The sad, down-power and willingness to save-even a cast look of the heathen slave had given poor dark-minded slave. Frequently he place to the joyous expression of hope and prefaced his remarks by saying, that he love. "Old things had passed away and was a poor slave—the least and most unbehold all thing had become new." A worthy person present—that he could new world opened before him. He was not read, but he had heard God's word still in bonds to a cruel heathen master, from the lips of his servants, and the but had become a freeman in Christ Holy Spirit had spoken to his heart; and Jesus. While he continued faithful to he could not refrain from speaking the his old master, who being a cripple was things that he had heard and experienced. dependent upon him, his love to his new And being unable to read, he listened Master in heaven, constrained him to en- the more attentively to the preaching of ter upon his service with alacrity—to re- God's word, which he not only received ceive his easy yoke, which he bore with with avidity and appropriated to his own delight, till the very moment when he spiritual wants, but treasured up in his was instantly removed to a higher and retentive memory for use in communicating to others. This was evident from He did not like the slothful servant in the fact that he always had something to the parable, excuse himself because he say, and seldom made any mistake in refpossessed but one talent, but resolved to erence to any doctrine or duty enjoined improve what he had, to the best possible in the word of God. But though his ef-His first efforts to do good forts to do good in our prayer and conwere put forth in the humble sphere in ference meetings were useful both to which his lot was cast, among his associ- Christians and the unconverted, his perates. He sought them out, and told them sonal labors with individuals, and his what God had done for him, and invited addresses to benighted slaves in the towns them to walk with him in wisdom's ways, and on the plantations, and to the heathwhich he had found to be pleasant and en people among the adjacent tribes, peaceful; and soon several of them were where he often went on trading tours, were most signally blest. Soon after he He took great pleasure in attending the united with the church he began to inthan when he came to report some new case of religious interest, or of conversion. At one time, he came in from the plantation in the bush country where he was residing, to attend the lecture preparatory to the communion season, accompanied by six individuals who were indulging the hope of having passed from death unto life and desiring to unite with the church. The following Sabbath they returned with him and remained until after the evening service, when they returned to their humble abodes in the bush. Subsequently they all, with several of their associates, were baptized and become members of the church.

seeing a little Christian community of his Saviour in similar circumstances, eight or ten, mostly heads of families, around him. And as he had been more from his home, engaged in trading among than any one else instrumental in leading them to the Saviour, and was pos- But he did not leave his piety behind sessed of more christian experience and him, as too many professing Christians religious knowledge than they, it was are accustomed to do, when traveling natural for them to look to him as an ex- among strangers. He scrupulously obample and guide. With great simplicity served the Sabbath, spending the holy and humility he followed Christ, letting time in imparting instruction to the behis light shine in all the dark sphere in nighted heathen among whom he sowhich he moved, instant in season and out journed. Nor were his teachings conof season, doing good as he had oppor- fined to the hours of the Lord's day; it is tunities, and seeking for opportunities in believed that he made the spiritual good which he might do good to others and of the heathen, the subject of his thoughts, glorify his divine master. He was strict conversation and prayers from day to in the observance of social family and day, in their villages, by the wayside sacred prayer. When unable to attend and in his canoe, while passing from worship at our station, the sound of the place to place. Often when he returned, bell was a signal for him and his associ- he came and in a simple unostentatious ates to bend the knee in devotion where manner related the substance of the conthey were. Prayer was the last thing at yersations he had with the people—the night and the first in the morning, and if objections they had raised and the arguhe chanced to miss his regular meal, and ments he had used to convince them of afterwards obtained an ear of corn a the truth and to lead them to Christ, plantain or potato, it was not eaten until When leisure permitted, he was somefirst a blessing had been asked.

troduce to us those whom he had found ly concert of prayer for the conversion of in a serious state of mind; or who the world, and though very poor, he unthrough his faithful efforts had been iformly managed to save something, so brought to inquire what they must do to that he and his wife and little daughter be saved. Never was he more joyful might each contribute, as well as pray, for the extension of the Redeemer's kingdom. When I have seen them cast in their hard earned, and conscientiously saved mites, to the treasury of the Lord. I have been reminded of the Lord, in reference to the poor widow, "She hath cast in more than they all." Accounts of the labors, sufferings and successes of missionaries in other fields, interested him much; and the constancy, faith and martyrdom of native converts in Madagascar, and some other places, seemed to excite something of the same holy resolution in his own breast. He examined an illustrated narrative of the martyrs of Madagascar, with tearful interest; and After awhile he had the pleasure of wondered if he should remain faithful to

Much of his time was passed away the Shekanie, Bakelie and Pangwe tribes. times sent on missionary tours to the He was seldom absent from the month- heathen villages in the bush country, beyond the sphere of our labors, and his memory cherished with affection, for like success was so encouraging, that had his Barnabus of old he was a good man, and life been spared he might have been use- full of faith and the Holy Ghost. fully employed on these errands of mercy. Efforts were made to secure his free- converted and enlightened, under the indom, that he might devote his time more fluence of the Holy Spirit, could accomexclusively to doing good, but without plish so much good; what may not be in Brooklyn, N. Y., authorized us to youth in connection with missionary stadraw upon them for any reasonable tions, when the Spirit shall be poured out amount to purchase his redemption, but upon them with converting and sanctifyhis heathen master, in whose estimation, ing power. By native Christian instruhe had increased in value immensely since his conversion, and who seemed to enjoy a kind of savage satisfaction in having him under his control, would listen to no terms. So he patiently waited, and uncomplainingly endured, all that he in the Providence of God was called to bear, giving no offence, lest the gospel might be blamed and the cause of his master be injured. The Saturday before his death, he called and informed us that he was going to the bush country for the purpose of procuring materials to rebuild his master's house; and that he proposed spending the following Sabbath at a small hamlet near where he was to labor. with a few people, two or three of whom had expressed a desire to become Christians. He left in his cance. accompanied by his wife, who was a Christian, and his little daughter, an only child. passed the Sabbath and following day at the place, and in the manner he intended. Tuesday morning before entering upon his work, he called the people together for morning prayers. Just after rising from his knees, hearing a cry, he rushed out, and found his little daughter had been seized by a savage war-party, who were carrying her off a captive. He ran to rescue her, and was shot through the heart, dying instantly, without a struggle or a groan. The following day his body was brought bome, followed by his weeping widow and rescued daughter; and devout men carried Panyale to his burial. Great lamentation was made over him. His name is still mentioned with respect and his

Now if one poor illiterate slave, truly Several benevolent gentleman expected of the multitudes of educated mentality, mainly such as was exhibited in a limited manner and for a short period, by this devoted disciple of Christ, the work of evangelizing the heathen is to be carried on to its final completion. If this humble Christian, in his poverty and ignorance, but recently elevated from the deep degradation of heathenism, served Christ so faithfully and successfully, what should He expect of his more highly favored followers in Christian lands, with all their light and resources and ability.

> And if all who love the Lord in Christian and heathen lands, would unreservedly lay themselves as living sacrifices upon his altar: and live and act for the world's - conversion-praying, laboring and giving in proportion to their ability, as did the subject of this narrative; how soon would our benevolent treasuries overflow with means-the gospel be preached to every creature, the Holy Spirit be poured out in mighty power, and the world be converted to God! Then the glorious acclamation would be heard, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

Zaos Mission, A. Siam.

Chiengmal.

WE are sure all who have taken any interest in this mission in its dark days, will read with favor the following narrative of events written by our missionary, Rev. J. Wilson, July 28, after hearing of the death of their persecutor, the old king; and we are sure that the friends of the cause will continue to plead with God,

who has vouchsafed such a signal deliverance to his servants in that distant land.

Trials.-We have been eight months without a mail from Bangkok, and a part of the United States paper mail that came this time wanted but a few days of being Besides, there is a eleven months old. great gap in it—the file of the Presbuterian Banner, for instance, wanting eleven consecutive numbers. Some supplies and a mail were sent us several months ago. but on reaching Rahaang, found no one willing to bring them on, and so were returned to Bangkok. If you wrote us in the months of September, October, November and February, those letters are I refer to these among the missing. things merely to show how much the king's disfavor has heretofore served to isolate us, and how, at times, opportunities which have offered for the interchange of communications have proved deceptive. This irregularity of mails has hitherto been unavoidable. We hope for better days: but if they still linger, we must comfort one another by a reference to the past. We can, at all events, give and receive one mail a year.

It is good to turn from such annoying trials to what God has done for us, in answer, no doubt, to the many fervent prayers which have been offered in our behalf.

Hopes and Fears.—Our letters of January would convey to you our then prevailing impression that myself and family would withdraw to Rahaang. Though ever done, I feared that when he came back he would expect us to leave, according to promise. We had every reason to fear that the Siamese government would not guarantee us a permanent residence Laos king. It was my plan, therefore, to Lord's anointed?" plain. Still faith often whispered to our forget the wrathful contempt he showed

stay in Chiengmai. Brother McGilvary's faith was always strong enough to say: "I expect to remain. This field will not be abandoned."

As the king was involved, to a very large amount, in law-suits with certain British Burmese, many took the liberty to say he would not be permitted to leave Bangkok, or, at least, not for a long time. So we set ourselves quietly to wait God's time and disposal, and he continued to give us his work to do. Though the royal prohibition had been left that none were to "learn the foreign religion," and that the Christians were to be put to death if they ventured to set foot on the missionary's premises, the people continued to come and listen to the story of salvation. They manifested, it is true, a certain restraint; some saying, in a sort of whisper: "Our hearts believe; but we are not at liberty to confess with our mouths." The fearlessness of the people's intercourse with us was wonderful, when we consider the murder of the Christians, and the ban which the authorites had laid upon the gospel.

When, some three months after the king's departure, news came that he had been reinvested with regal power, and had received, in addition, a higher title of honor than Siam had ever before bestowed upon any of her Laos chiefs, and that he expected to set out on his journey home in a few days, our prospects for remaining here were a little clouded.

The King's Hatred to the Truth.—We the king appeared as friendly as he had had advised our missionary brethren of Bangkok to a policy of conciliation. They had adopted it, but without success. The king did not meet some of their calls with even common civility. Any reference to the gospel threw him into a in Chiengmai against the wishes of the rage. Oh, why did he rage "against the Why had he slain wait upon him when he returned, and those two dear lambs of the Saviour's ask his permission to remain. If he re- fold, one of them his own favorite serfused my request, my path would be vant? Those who were present can never hearts that God would interpose for our in presence of a Siamese official and the

Siamese authorities. unless he promised protection to the are still unpropitious. American missionaries, and the permisout molestation or hindrance. families were to remain.

news of his sickness reached us, the into a Budhist temple. thought occurred to me that it might be years and ten undertook that long and sole nourishment. tedious journey by boat, when his weak ing to my merit or demerit."

princes of his own court, as he said; important enterprise or journey on that "Those who forsake Budhism and be-day of the week. Hence this last journey come Christians are rebels against me, is begun on the Sabbath, May 22d, the and as such I will kill them all." They boats form into line, their prows are still remember the thrill of horror awak- turned north, and the king is on his way. ened by his blasphemous derision of He is too weak, however, to bear the Jesus, "King of kings." Alas! he knew shaking produced by the tramp of the not what he did. When Brother George boatman, and his boat is taken in tow by requested him to bring us a few things, another. He lies helpless as a child, and his reply was such as to convey to the as the boats move slowly up the Meinam, missionaries his purpose to have both it seems like some funeral procession. His mission families withdraw from Chieng- hopes of recovery grow fainter day by day. He feels that the spirits of the de-General Partridge, of his own accord, parted those perhaps, through jealousy or, we should rather say, of the Lord, had or hatred, he has aroused in this or a taken up our case and laid it before the previous state of existence, had come to The missionaries, take him away, and he must go. Though seeing that conciliation had failed, added a swift messenger has preceded him their influence, and their prayers for suc- many days, bearing an order to his chief cess, to the official act of the consul. He princes to have the people make prayers protested against the Laos king's return, and offerings to the offended spirits, they

While he has yet strength to talk, he sion to pursue their lawful calling with- calls his children around him, and divides After among them his possessions. To one he some demurring, the Siamese Government leaves his crown, and to each one a share yielded to the consul's demands, and it of his fields, his elephants, and teak forwas accordingly settled that both mission ests. Nor does he forget the absent members of the royal family. He gives one In the mean time, while the decision apartment of the newly-built palace to of this important question was pend- his chief wife; another apartment he reing, the king fell dangerously ill. When quests to have taken down and rebuilt

His Last Days.—His boats are now only feigned for the purpose of escaping nearing his own dominions, but all too the claims of justice, which, if met, would slowly. His strength is gradually wastdetain him some time in Bangkok. But ing, and he has ceased to speak, except it was real, and when its severity was in answer to the questions of his children. abated, the poor old man of three score For many days rice-water has been his

On June 18th his boats are moored at state demanded the quiet of his own the foot of the Rapids. Here a large chamber, and the gentlest of care. To a number of elephants are in waiting to redoubt whether he ought to start while so ceive him and his company. But he is feeble, he replied: "I will go. If I live, too weak to use this mode of convey-I live; if I die, I die. Be my fate accord- ance. A litter is provided for him, and every thing is made ready to start next Several times have I heard him say, day—the Sabbath. Early in the morning "Sunday is my lucky day, for I was born he is carried from the boat and laid upon on Sunday;" and he always began every the litter; four men take it up, one holds

an umbrella over the king to break the around. "What province is this?" he breath, and in silence they start on the cannot stay here to-night. made it level and smooth as a floor. Tem- to worship." porary tents, covered with thatch, have been built for each night's encampment. alive. But the party set out as usual; Yet, with all these wayside preparations, though they have to set down the palanand with all the care of bearers and atten- quin every few moments, and with cordants, how much the king suffers! But dials and fans, endeavor to revive the he endures it ir silence. He knows that sinking powers of life. In this way they if death comes before he enters the city proceed until after ten o'clock. They are gate, his body must accept the meritorious in the midst of a broad rice plain. Perhonors of the cremation ceremonies out- eeiving a change passing over the king's side the walls. Custom, originating as it face, they stop and resort to the accushas in the superstitious dread of spirits tomed means for restoring him. But the which the Laos have, forbids the corpse end has come. The palanquin is his dyof even the king to enter the city. ing bed. His umbrella is his only pro-Chiengmai has only one gate for the dead. tection from the glare and heat of the Through that they must all go forth, for sunny plain. He soon ceases to breathe. the grave or the pyre; but through it His daughters are both absent; the youngnone are permitted to come into the city. er having entered the city the day before, Hence the royal sufferer has an intense and the elder, with her husband, being yearning to reach his palace, even though some distance ahead in the procession. it be only to die. The evening of the They are not informed of their father's tenth day (June 28th) brings the travel- death until they stop for the night. The ers to one of these wayside tents, only princes in attendance spread a garment distant three days' march. The king has over the corpse, the bearers take it up, and scarcely noticed anything all day; but with quickened pace they resume the when they set down the palanquin within journey, their aim now being to reach the the tent, he opens his eyes and looks city as soon as possible. News of the

glare of the sun, others are ready with asks. They answer: "We are in Lamfans to relieve, if possible, his gasping for poon territory." To this he replies: "We weary journey-passing, now through the across the river to the Chiengmai side as tortuous defiles of the mountains, and quickly as possible." They hasten over again emerging into the open plain. But the river, and, as best they can, prepare a the jolting of the litter is beyond his shelter for the night. Does the king feel strength. A larger one is made, and ad-himself to be dving? It seems so, for he justed so that the motion caused by the will not risk another night in the Lambearers is more gradual and gentle, and poon district. If he dies there, superstia larger number of bearers are called into tion may deny his corpse the privilege of service. In this way they move on as crossing into Chiengmai territory. And rapidly as the weakness of the king will now death's near approach only increases permit, stopping to rest and to fan him the intensity of his yearning to secure for whenever he becomes faint. After pass- his lifeless body a funeral among his own ing the mountain range, the party pursue people. The effort of crossing the river their way up the valley of the Maa Ping, completely exhausts him. During the their path lying sometimes on the Chieng- night his mind wanders. He is home mai side of the river, and sometimes on the again, and fancies himself in his river Lampoon side. Wherever it passes through garden. In a clear and distinct tone of the Chiengmai province, the people have, voice, he commands: "Bring the mats by a government order, widened it and quickly, and spread them; we are going

The morning of the 29th finds him just

king's death is sent forward, and reaches king shortly before the persecution bethe city that evening.

How sad such a death appears, when viewed merely in reference to the outward circumstances and discomfort amid which it occurred. But doubly sad does it seem as the departure of one whose hand had been lifted in rebellion against Jehovah Jesus.

His Character - Superstition - Next day the king's body was put in the coffin. The face and limbs were covered with gold leaf, which fitted so closely as to leave the features perfectly recognizable. Custom would have placed the corpse in a sitting posture, with the hands joined before the face, as in an act of Budhist worship. But, at the king's own request, his body was coffined in the reclining posture. Over it was spread a loose robe of the purest and richest white The inside of the coffin was mostly lined with white, and the outside was covered with a gold cloth of the finest texture. Brother McGilvary having rode out to the encampment that afternoon, was present when the friends took leave of the corpse, and saw them put it in the coffin. The younger daughter had arrived from the city. She and her sister were greatly overcome by grief. The king was a kind and loving father, and was in turn beloved by his children. He had of evil-designing men. Kindness which met you with smiles in the morning, could, ere nightfall, be changed into the sullen frown by the insinuation of some jealous To such influence, no doubt, king's dislike to the missionaries, and his men squatted near. in prejudicing the king's mind against not yet half consumed. the Gospel.

gan, and to have used the following language: "If your Majesty permits the missionaries to remain in Chiengmai, in a few years they will seek to levy a tax upon every house in the kingdom, just as the missionaries are now doing in Bur-The world knows what a false representation such language is as regards both the practice of the Burman missionaries, and the intentions of those who labor among the Laos, but it had its power for evil over the mind of the Laos King. I have sometimes thought that he may have attributed to us the powers of The spirits are very numerwitchcraft. ous among this people. Every large and fine looking tree by the wayside has its spirit inhabitants. Such trees are not in much danger from the woodman's axe. A beautiful tamarind, just outside of our gate, and whose branches almost shade the window where I write, is said by our neighbors to be the habitat of spirits. Their cries have often been heard at And, besides, they have sometimes descended to the ground to confront those who are passing along the Some months ago, a new ghost made its appearance in front of our prem-It was generally seen standing At first sight its square in the path. size was that of a child a year old; but some fine traits of character. His great- in a moment its form began to expand est fault consisted in yielding so readily and grow until it was taller than the trees, to the false representations and flatteries when it would vanish, having first forced a scream of horror from the affrighted beholder. This ghost, for some reason, chose to dress just like the missionary. One Sabbath evening, about that time, on looking out, I saw a fire built close by the may be attributed, in great measure, the tamarind tree above referred to, and two On going out, I purpose to send them away. We learn found one of them holding two young that even Mohammedanism took a part chickens over the flames—the feathers The other had a A Bengalee Mussulman, bundle of bamboo splints, which he was who had resided for some years in Bur- sticking into the ground for the support mah, and who has now settled in Chieng- of a platform upon which the fowls, when mai, is reported to have waited upon the roasted, were to be offered to the spirits.

They seemed quite disconcerted, when the beat of the drums breaks upon the told that it was wrong not only for them stillness, like the measured stroke of a to feed the spirits, but also for us to per-funeral bell. A lamp is kept burning mit their doing so on our premises. near the coffin day and night, and a body Moving away a short distance, they fin- of men keep watch. All this must conished the ceremony in front of our neight inue for months to come, as the burning bor's gate. But this is a digression.

river palace, the 2d inst., by a very on a large scale are to be made for the large procession of soldiers, priests, and event. people on foot, and of princes on horses by a large number of yellow-robed priests. here, but he cannot destroy its life. Behind this was the now vacant throne, ty used to ride; and next came, without them. a rider, the favorite royal elephant, its voice, the wailings for the dead.

in attendance at these ceremonies, having God to grant. brought with him an offering for the performance. At intervals, all night long, gladdened by the arrival of Rev. J. N.

will probably not take place before the The corpse was conveyed to the king's middle of the dry season. Preparations

Hopes - Need of Prayer .- And, now, and elephants. Most of the princes had what do these things mean for the Gosgone out on elephants to join the proces- pel among the Laos? We have escaped sion at the place of starting. Others from Doubting Castle, and faith sees were assembled in waiting, ready to plainly that Immanuel means to dwell mount and go to meet the corpse on its among this people. The land has been arrival. About ten o'clock the coming sealed for him with blood, the blood of was announced. Near the front of the his saints. It has been made over to train was an elephant of the second king, him as an inheritance, and a lasting poswearing its brightly polished silver trap- session. The prayers of his people have Farther back came the coffin, prevailed. Satan may yet bruise and borne on a gilded bier, and surrounded afflict the church that has been planted

But that faith may be established, we bearing on its seat the royal crown, each need now, even more than in the day of giving silent testimony to the vanity of our trouble, the fervent and importunate earthly pomp and power. Next, one prayers of the Church; and, needing came leading the horse which his Majes- them, we are not ashamed to beg for

The prince and princess who are soon huge body ornamented with rich trap- to assume the reins of government in pings of gold. Following them were the Chiengmai have always been our friends; members of the royal family and the near nor have they, since their return, given relatives. As the corpse came in sight, us any cause to think that their frienda number of princesses who were waiting ship is diminished. We have heard, indiin the public Sala began, in a suppressed rectly, that freedom of religious faith will be granted. If such be the purpose of The king's remains now lie in state in this prince, the great Adversary will, no one part of the palace which he had built doubt, stir up his minions to secure, if only the past year on a beautiful spot possible, its perversion. Pray, therefore, near the river's brink. Every evening a that he and his wife may not only becompany of priests assemble to chant in come fosterers of the Church, but also measured tones the prayers for the dead, that they themselves may be numbered each one receiving some gift at the close with God's people. It is not too much of the service. Generally, some prince is to ask, neither is it beyond the mercy of

An Unexpected Visit. - During the spirits; while the music of the king's month of our isolation from the outside band helps to emphasize and vary the world, we were one day unexpectedly

Cushing and his wife, missionaries of the for us. He has heard our prayers." Re-Baptist Board to the Northern Shans, ferring to his wanderings, he said: "How They had made a tour through the most much I longed for the privileges of the important towns of that tribe, and took sanctuary!" He has still the same tender Chiengmai on their return. For three love for Christ, and the same childlike months they had roughed it in the jungle, faith that he had. When Bro. McGilvary not being able to take many of the comforts, or even necessaries of life, with them. How it refreshed us to see their faces, and hear their voices! How much their Christian salutations and their prayers strengthened us! We became friends at once. We could not but admire the courage Mr. C. had displayed in undertaking such a long and difficult journey.

After they left us we felt somewhat anxious about them, as their path lay through a region where bands of robbers were, about that time, committing great But we have heard of their safe arrival at Rangoon, where they are stationed.

A Welcome Visitor.—Two days ago we had a visit from our Non Inta, the first that he has dared to make us for more than ten months. About the 1st of January, he called at Brother McGilvary's, and a few weeks since Brother McGilvary visited him at his own home. But we had not seen him since the persecution compelled him to flee for his life. Words comes down to-day to examine our comcannot express the joy it gave us to look pound, for the purpose, we trust, of enupon his face once more. He seemed larging it, or giving us possession of like one brought up from the grave to another lot. Should be glad to report tell us of God's goodness. "God has done many and great things not. "The Lord will provide."

visited him, he found, lying by his side, an open copy of the Acts, and his spectacles upon it, thus showing where his daily conversation was. His trials have made him live very near to God. Ah! that we could say the same of all our church members. But we fear that Noi Kanta has almost, if not altogether, apostatized. He does not seem inclined to talk on the subject of religion. And what makes his case the more sad, is, that he has lately become subject to spasms, and, being an old man, one of them may suddenly remove him to eternity.

The boats start to-day (July 29th) for Bangkok. They go to convey the official news of the king's death, and to take down to Bangkok some one hundred and sixty Shan, women and children taken captive in the late war with that tribe. All the adult males were put to death, or murdered, I might say, and the women and children are to be presented as slaves to the King of Bangkok. Such is war among the heathen. The ruling prince Said he: the result by this opportunity, but can-

MISSION ROOMS, NEW YORK, NOV. 23, 1870.

LATEST NEWS FROM OUR MISSIONS.

CHINA.—We have referred, on another page, to the latest news from the missionaries on the state of things in this country. They are earnest for the continued prayers of God's people. We scarcely think such a reminder is needed by our Church. They will be remembered. Rev. C. W. Mateer speaks, in his letter of Sept. 6, from Chefoo, of the hopeful state of things in the church at Tungchow, before the missionaries left. A request was presented at the meeting of Presbytery for the establishment of a church at Ping Too by twenty-one church members. This was at the time when persecutions were raging in that region. The brethren were looking for a large ingathering there this fall. The troubles may however arrest the good work for a season. Rev. S. Dodd writes from Hangchow, Sept. 5: "We are living, as we have lived here from the first, in peace." Rev. Mr. Farnham says, Sept. 12: "Our schools are giving as much ground for encouragement as ever." At Canton the excitement which was felt among the people immediately after the Tientsin massacre had quieted, and there is no interference with the work.

SIAM.—Dr. House, in speaking, in his letter of Sept. 10, of the wonderful deliverance at Chiengmai, says: "The Laos prince now here (Bangkok) assures us that there will be the same toleration there in matters of religion during the new reign that there is in Bangkok; and he is the second king elect, and own brother of the new sovereign prince." Rev. J. Carrington alludes to the spiritual dearth in Siam—no recent cases of awakening. The letter on another page, from Rev. Mr. Wilson, of Chiengmai, will show the goodness of God to the mission among the Laos. The brethren renew their plea for a physician.

India.—The Rev. S. H. Kellogg asks, in his letter of Sept. 20: "Could you let us have some \$2,000 or \$3,000 for a church building in the city of Furrukhabad? Our little room, though in a bye street, is filled to overflowing every Sabbath. Often many have to go away." Such a building as is needed would add much to the efficiency of the missionary. Rev. J. F. Ullmann, of Etawah (Sept. 22), says: "In the beginning of this month I baptized a household, husband, wife, and three children." He had previously admitted five persons to the communion of that church. Dr. Morrison writes of his marriage to a daughter of a German missionary in Oude, and who had been engaged in zenana work in Delhi. We learn from the missionaries at Dehra of a hopeful state of things in the institution. Rev. E. M. Wherry writes, Oct. 1, of the admission into the Church at Lodiana, during the year, of fifteen persons, and also of the baptism of twelve infants. Some have been received, on profession of their faith, into the Church at Lahore. Rev. R. Thackwell mentions, at Murree and Rawal Pindi, much that is encouraging-of which he would soon write.

SYRIA.—The "paper" on this Mission, prepared by Rev. Mr. Dodge, will give our readers a view of this field and its wants which will be of interest to them. Miss S. B. Loring, of Scranton, Pa., sailed on the 9th of November for Beirut. She was accompanied by Rev. Dr. Lewis, who goes out to the college as a professor. Miss L. will be associated with Miss Everett and Miss Jackson in the Female School at Beirut. The Juvenile Missionary Society of Scranton will meet her support.

LIBERIA.—Rev. J. M. Priest and his wife sailed from Baltimore in the Golconda, on their return to their station. Rev. J. M. Deputie writes encouragingly of his work, and of the influence of the school, and also of the interest of New Tom, the king, in these schools.

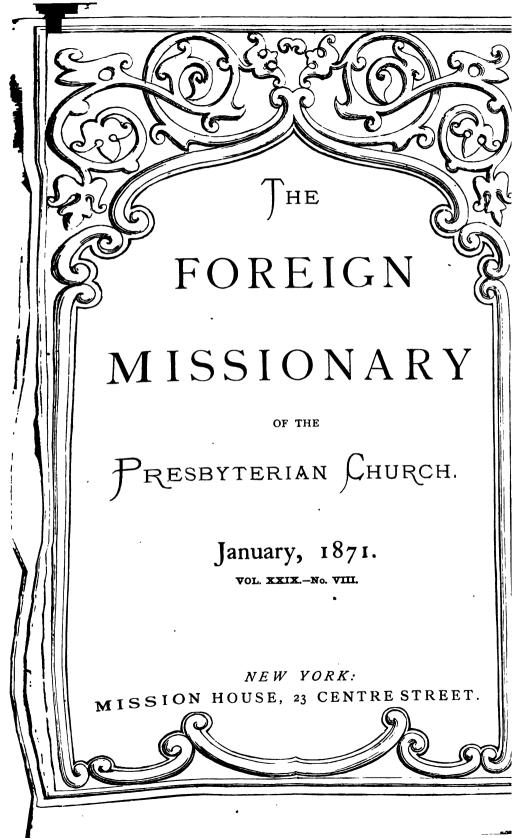
BOGOTA.—Rev. P. H. Pitkin writes of the organization of a prayer meeting at this station—a novelty among the people: "Six young men have nobly responded, and take an active part in it."

Brazil.—Rev. F. J. C. Schneider writes, Sept. 23: "Soon after the meeting of Presbytery, Mr. Lenington went with Modesto to Lorena. A few days ago I received from him a very cheering letter. He admitted six persons to the Church, on profession of faith." At Embahu, a number of persons expressed an earnest desire to be organized into a church. He writes also from Sao Paulo, Oct. 19, that one person was received into that church on the 2d, on profession of her faith.

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DONATIONS	Pby of Butler.			
TO THE	Plain Grove ch. 80 00 Buffalo ch sab sch 14 00			
BOARD OF FOREIGN MISSIONS	Pby of Bris.			
IN OCTOBER, 1870.	First ch, Titusville			
	Pby of Kittanning.			
SYNOD OF ALBANY.	Leechburg ch Children. 11 00 Jacksonville ch. 50 00 Saltsburg ch. 187 06			
Pby of Albany.	Pby of Shenango.			
1st ch, Batchellersville	Little Beaver ch Female Miss. Society 27 00			
Pby of Champlain.	618 26 Synod of General.			
Essex ch 94 00				
Pby of Columbia.	Pby of Buffalo.			
Jewett ch 87 00	Central ch, Buffalo			
Valatie ch	Pby of Geneses. Wyoming sab sch, to sup. Bible-reader in			
946 50 Synod of Baltimore.	Canton			
Pby of Baltimore.	Pby of Rochester.			
Central ch, Baltimore 83 87	Ossian sab sch			
Central ch, Baltimore. 83 87 Govane Chapel, 20.44; sab sch, 7.55 28 90 Westminster ch, Grace Lee 5 00 Ellicott City sab sch 25 00	121 64			
Ellicott City sab sch	STROD OF GENEVA.			
South ch sab sch, Baltimore 25 00	Pby of Cayuga.			
Pby of Newcastls.	1st ch, Oswego			
Red Clay Creek sab sch 12 50	Zabriskie L. D			
Pby of Washington City.	Pby of Chemung.			
Falls ch, Va., D. N. R., 5 00	Horse Heads ch			
184 37	Pby of Geneva.			
SYNOD OF CLEVELAND.	Gorham ch			
Pby of Cleveland.	GOTHAM CH 13 80			
Guilford ch, 16; sab sch, 4 20 00	916 55 Synod of Harrisburg.			
Pby of Mahoning.	Pby of Carliele.			
Coitsville ch 5 00	Petersburg ch 5 00			
Pby of St. Clairsville.	Pby of Huntingdon.			
Crab Apple sab sch 14 00 Concord ch, 64; sab sch, 56.89 120 39	Huntingdon Presby'l coll			
Bethel ch	Spring Creek ch 97 25 Birmingham ch, Eden Valley, sab sch 10 34			
	Clearfield ch			
Pby of Steubenville.	Port Matilda sab sch. 5 00 Sinking Creek ch. 84 50			
Two Ridges sab sch				
Still Fork ch. 7 84 Minerva ch. 5 20	Pby of Northumberland.			
Bacon Ridge sab sch. 7 00 Yellow Creek ch, 52; sab sch, 18.81. 70 81	2d ch, Williamsport			
995 19	476 92			
SYNOD OF COLUMBUS.	SYNOD OF ILLINOIS CENTRAL.			
Pby of Athens.	Pby of Bloomington.			
Pomeroy sab sch, for sch in Syria 11 40	• •			
Phy of Wooster.	Pby of Schuyler.			
East Canaan sab sch	Chili sab sch, for India 19 00			
18 40	Pby of Springfield.			
SYNOD OF ERIE.	Farmington sab sch, to ed. boy at Corisco 25 00			
Pby of Alleghany.	1st ch, Springfield			
Providence Mission sab sch	ed. two children in Lodiana 57 50			
Union Oil Wells ch	203 17			
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SYNOD OF ILLINOIS, NORTH.		Pby of Nassau,
· Pby of Ottawa.		Astoria ch 87 84
Farm Ridge sab sch	5 00	919 17
Pby of Rock River.		SYNOD OF MICHIGAN.
Newton ch	12 00	Pby of Detroit.
	17 00	1st ch, Ann Arbor 81 25
SYNOD OF ILLINOIS, SOUTH.		Pby of Saginaw.
Pby of Alton.		Ontonagon ch
Trenton ch Odin ch.	8 50 9 81	
Odin ch	4 75	SYNOD OF MINNESOTA.
Swan of Iverage Non-	28 06	Pby of Mankato.
SYNOD OF INDIANA, NORTH. Phy of Crawfordsville.		Madelia ch. 2 25 Lake Crystal ch. 90
Waveland sab sch	5 55	Garden city ch
Bethel ch	5 00	Poy of St. Paul.
	10 55	Andrew sab sch. 4 00 Westminster ch, J. Schaffer, 1; sab sch, sav-
SYNOD OF INDIANA SOUTH.		ings of Wm. Petram, 1 200
Pby of Indianapolis.		9 90
Columbus ch	85 00 1 50	SYNOD OF MISSOURI.
Zion Ger ch	2 50	Pby of Ozark.
SYNOD OF IOWA, NORTH.	89 00	Bethel ch
Pby of Cedar Rapids.		Pby of St. Louis.
Central ch sab sch, Nevada	2 80	Bethel ch
Summit sab sch	6 50	Zoar and Emanuel chs, 20.80; sab sch, 7.40 28 20
Pby of Dubuque.		65 20
Waukon Ger ch, for Am. Indians		SYNOD OF NEW JERSEY.
Sherrill's Mount ch		Pby of Elizabeth. 1st ch, Rahway
SYNOD OF IOWA, SOUTH.	35 40	18t CD. Metuchen
Pby of Iowa.		Elizabethport sab sch quarterly coll 9 00
St. Peter's Evan. Ger ch	18 40	Pby of Jersey City.
Pby of Missouri River.		1st ch, Jersey City, Young Ladies' Zenana Association, for Futtehgurh, 100; mo con, 49.18
Clarinda ch	18 89	49.18149 18
Plattsmouth sab sch	9 00	Pby of Monmouth.
SYNOD OF KANSAS.	85 79	Manalapan ch
Pby of Emporia.		
1st ch, Emporia	15 00	Pby of Morris and Orange. Logansville sab sch
Pby of Santa Fe.	••	2d ch sab sch, Orange, for Waldenses 100 00
Las Vegas ch, Rev. D. McFarland	1 00	1st ch, East Orange
	16 00	Pby of Newark.
SYNOD OF KENTUCKY.	10 00	Roseville ch
Pby of Ebenezer.		8rd ch, Newark mo con
Newport ch Infant Class	5 00	Pby of New Brunswick.
Pby of Louisville.		1st ch, New Brunswick 60 38
Warren ch	20 00	Pby of Newton.
Cloverfort ch		2d ch, Wantage 50 00
SYNOD OF LONG ISLAND.	82 15	Pby of West Jersey.
Pby of Brooklyn.		Absecon ch
1st ch, Remsen st ch	49 49	
South 8d st ch, Williamsburg	70 78	920 50 Synod of New York.
Genevan ch	88 40 11 00	Pby of Boston.
1st ch, Edgewater, S. I	10 22	Antrim ch

Pby of Hudson.	Pby of Washington.
Otisville ch	Clayville sab sch 7 00
Otisville ch. 18 60 Ridgebury ch. 27 25 Amity ch. 31 25 Goshen ch, 69.84; E. Division sab sch, 10.24. 79 58	Pby of West Virginia.
Goshen ch, 69.84; E. Division sab sch, 10.94. 79 58	Sugar Grove ch, Mrs. Elizabeth Shafer 2 00
Pby of New York.	nog 11
Synod of New York 25 00 Brick ch, Chapel. 11 25 4th ch, N. Y., for Waldenses, 250; sab sch, for sab sch in Rome, 150 400 (0 Brick ch mo con 100 92 4th Ave ch 41 75	SYNOD OF TENNESSEE.
4th ch. N. Y., for Waldenses, 250; sab sch. for	Pby of Holston.
sab sch in Rome, 150	Greenville and Tusculum College 5 00
4th Ave ch	SYNOD OF TOLEDO.
Chelses ch. 3 00 Scotch ch, "C. A. D." 50 00	Pby of Lima.
	Van Wert sab sch 10 00
Pby of North River.	Pby of Maumes.
Cornwall ch	Hicksville Union sab sch 15 00
Calvary ch, Newburgh	25 00
E. D	SYNOD OF UTICA.
Pby of Westchester.	Pby of Binghamton.
Mt. Washington ch	Colchester ch
1st ch, Peekškill	Pby of Utica.
	Sanquoit ch
1,646 4 SYNOD OF PACIFIC.	42 58
Pby of Oregon.	SYNOD OF WISCONSIN.
Portland ch	Pby of Chippewa.
SYNOD OF PHILADELPHIA.	Hixton ch, 4.10; sab sch, 2.50 6 60
Pby of Lackawanna.	Pby of Winnebago.
Montrose sab sch. Dillie Park 10 00	Waupaca ch
Wilkesbarre sab sch. 130 00 Wyoming sab sch. 6 00	Pby of Wisconsin River.
	1st ch, Baraboo
Pine Grove ch 8 00	55 40
Phy of Lehigh. Pine Grove ch. 8 00 Summit Hill ch. 80 00 Upper Mt. Bethel ch, Portland, sab sch. 1 00	Total receipts from churches\$6,477 92
Pby of Philadelphia Central.	Legacies.
Central ch, J. D. L 50 00	Legacy of Polly Brewer, Green Co, Ohio550 00 Bequest of Wm. M. White, Dovlestown, Pa., 95 00
Central ch, J. D. L. 50 00 Walnut st ch sab sch, for Ningpo Hospital 50 00 Kensington sab sch 47 28	Bequest of Wm. M. White, Doylestown, Pa. 95 00 Bequest of Mrs. Rev. Geo. Scott, D. D 50 00
Pby of Philadelphia, North.	695 00
2d ch, Darby	Miscellaneous.
2d ch, Darby. 15 57 1st ch, Neshaminy 53 46 Hartsville sab sch. 5 21 Doylestown ch. 25 17 Deep Brunch. 26 17 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	and by at Tungchow, 45; Trustees Presby-
Doylestown ch	terian House, 625.; Rev. Jas. S. Walton,
Deep Run ch	Wm. N. Blakeman, N. Y., 50; A Lady, per
Society, for Kolapoor sch	Rev. J. G. Richeldaffer, 5; for Laos Mission, 100: Two Friends. 500: James Russell.
Separation	MISCELLAMEOUS. A. F. Atkinson, Ill., 5; Mrs. Jas. Pollock, to sup. boy at Tungchow, 45; Trustees Presbyterian House, 625; Re?. Jas. S. Walton, Pars. Ill., 5; V. E. T., 1; A. Friend, 10; Dr. Wm. N. Blakeman, N. Y., 50; A Lady, per Rev. J. G. Richeldaffer, 5; for Laos Mission, 100; Two Friends, 500; James Russell, North Jackson, Ohio, 100; Union Theol. Sem'ry and Society of Inquiry, 27.75; Cash, 1.87; Rev. Dr. Warren, 5; M. E. Brown, Valparaise, Ind., 10; A Father and two little Sons, 3; W. Hoberin, Mo., 5; Savings of Johnny Baker, dec'd, Freedon Plains, N. Y., 1; Fred'k Brown, Thank-Offering, 5; Henry Harmes, 1; Mies C. A. Lyon, Charlotte, N. C., 10; Mrs. Eliza Hills, Windham, N. H., 20; Ellesdie sab sch, 15.85.
Pby of Westminster.	1.87; Rev. Dr. Warren, 5; M. E. Brown,
Pine Grove ch sab sch 5 00	vaiparaiso, ind., iu; A Father and two little Sons, 8; W. Hoberin, Mo., 5: Savings of
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Pby of Blairsville.	C., 10; Mrs. Eliza Hills, Windham, N. H., 20; Ellesdie sab sch, 15.85
Congruity ch, 17.99; sab sch, 11.00 28 99	A
L. M., and ed. child in Africa	Total Receipts in October., 1870
Unity sab sch	Total Receipts in October., 1870
Pby of Pittsburg.	Amt. previously acknowledged85,350
Mt. Carmel ch 98 09	
Sharon sab sch	Abner L. Ely
Sharon sab sch. 16 S8 Bethany ch. 60 00 Bethal ch. 60 00	
Bethany ch 60 00 Bethel ch 27 40	Abner L. Ely. 500 W. S. Gillman 500 Ira Bilss. 150
Bethany ch	Abner L. Ely. 500 W. S. Gillman 500 Ira Bliss. 150 WM. RANKIN, Treasurer.
Bethany ch 60 00 Bethel ch 27 40	Abner L. Ely. 500 W. S. Gillman 500 Ira Bliss. 150 \$38,500



THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTEINTS.

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BARAKA STATION, GABOON.

FOREIGN MISSIONARY.

JANUARY, 1871.

MISSIONS OF THE PRESBYTERIAN CHURCH.

WHAT DOES THE CHURCH WISH THE BOARD TO DO?

SEVEN months of the present fiscal year closed Dec. 1, and the record of the Treasurer, as announced month by month and up to this period, is, in some respects, a sad one. This covers three months' expenditures of the transferred missions, and of the reinforcements sent both to some of these and to the old missions, and should therefore include the gifts of those who have hitherto co-operated with the American Board. Had there been no such transfer and no union of forces, the disbursements of the Board, in virtue of the enlarged number of missionaries, would have been greater in these months than for the corresponding period of the previous year. Taking these things into consideration—a greatly enlarged constituency with much heavier expenditures, the receipts ought to have been proportionately increased. But what is the true state of the case? In these seven months, the reunited Church has given \$17,892 less than the "Old School" body gave the preceding year in the same length of time.

Now the question which the whole Church must meet and that at once, is, How can a rapidly enlarging work be carried on with a failing treasury? Hitherto it has held good that an increase of agents, other things being equal, involved an increase of means, and it will be found that this law is still operative. No pæans to the re-united Church will waft a single missionary to his field. No songs of rejoicing will pay a single liability of the Board, or arrest a bill of exchange from becoming due; and no future intentions of doing great things will meet the current expenses of this year.

It was a leading and influential idea that the reunion of the severed branches, would lead at once to a greater combined effort for the world's evangelization. Is this to assume the form of a fact and become a glorious reality? or is it to be seen that the Church's strength is to be consumed on other objects and the heathen to remain neglected? Has the Board to change its policy and assume a new attitude, and refuse to send out those who apply for appointment? Has it to say to the young men and the

VOL. XXIX.-NO. VIII.

earnest women who, under the constraining power of the Spirit, wish to go forth and obey the command of their enthroned Lord, we cannot send you? Has it to say to those on the field who are so strongly appealing for helpers, and who are dying at their posts, we cannot aid you? Has it to lay a chilling hand upon the work and arrest its expansion? These are not simply questions. Month by month has been giving shape and character to them, and instead of inquiries they may soon become fearful realities.

The present condition of the Board will have a restraining influence upon young men and women who are considering the question of personal duty to the heathen. Already it has been discussed by some in the seminaries that the Board cannot send them, and in this state of mind they will soon hear other voices and answer other appeals for their labors.

The cause is weakened by this condition of things. Those at the front will soon see in the great diminution of receipts that there is but little sympathy for them, and those who are ready to consecrate themselves to the work, will be debarred from going forward. Under such circumstances, how can God hear the cry for more laborers, or respond to the pleadings of his people by enlarging the field, or opening wider the doors into pagan, Mohammedan and papal countries? The Church must be in accord with God's providential calls and indications, and take advantage of the same by pushing forward this work with energy and power. These calls were never so grand, thrilling and many, as at the present time, and our Zion was never before in such a condition to take an advanced position, and at the outset of our united career, attempt great things for the dying heathen.

Four months of the present fiscal year only remain to meet the expenditures of the different missions and prepare the way for speedy re-inforcements. Let every church consider the call and meet the obligations of the times and of the present posture of affairs, so that the Board may not run ahead of the Church, nor the Church lag behind the calls from the throne, the field, and from providences.

BARAKA.

THE accompanying sketch represents the first and most important station of the Gaboon Mission. It was established about twenty-eight years ago, in one of the darkest portions of Africa; far removed from any missionary station, or civilization, on the western borders of the unexplored regions of Ethiopia. It occupies the site of an old slave baracoon, where human beings had been bought and sold for generations before. There the standard of the cross was planted and the gospel banner unfurled, under which many benighted pagans have gathered, acknowledging Christ as their king. During this long period it has been a point of increasing moral light and religious influence, where Christian schools have been sustained, the gospel statedly preached and the means of grace enjoyed.

It is beautifully situated on the north bank of the Gaboon River, twelve

miles from its mouth, on an eminence overlooking the native towns and villages on the beach, and commanding an extensive view of river and ocean scenery. On the right is seen an iron store-house, where the provisions, goods, etc., of the mission are securely kept. In the rear of this, not visible in the picture, is the printing-office and library. Next is seen the largest mission-house—a cottage on iron pillars, with thatched roof. The large building in the centre is the mission chapel, with a bell suspended between two posts, in the rear of which is the boys' school-house and other out-houses. On the left is another mission-building, with the girls' boarding-school-house, between it and the chapel. The premises are surrounded with a lime hedge, which, most of the year, is loaded with fruit. Orange, cocoanut, pear, mango, guava and bread-fruit trees are abundant, pleasantly shading the houses and grounds. In front of the station is a road leading to the river beach, below and above, with a fine grass field through which paths are seen leading to the spring.

The mission premises consist of about ten acres, originally obtained from the native king and chiefs. It is the finest location on the river, and few more beautiful spots can be found in that or any other land. There it is proposed to establish a Training Institution, for the purpose of raising up a native agency, to carry on the work under missionary supervision.

A. B.

SURVEY OF THE MISSIONS OF THE BOARD.

THE field of operation of the Board has been somewhat enlarged during the year by the transfer of certain Missions from the American Boardothers are expected to follow, so as to represent that branch of the Church that has hitherto acted in concert with the A. B. C. F. M., but whose efforts will, for the future, be concentrated upon the Missions of their own body. This has greatly increased the constituency of the Board, and the work itself should soon feel its power, in enlarged endeavors. A great preparatory work has been done, upon which the re-united Church enters. The years of toil, of prayer and self-sacrifice of the past are all to tell upon the future, and the prospects for a bountiful harvest are most cheering. The signs of the times are full of hope. The positions occupied are important, both in themselves and in their bearings upon the enterprise; and from these as centres, the larger portion of our earth can be reached. The new zeal of many in the cause, and the adherence of its tried and liberal friends are encouraging, and we hope that from a review of the year and the present condition of the Missions, more faith will be exercised, more prayers offered, and more gifts consecrated to the evangelization of our whole earth.

The following new Missionaries and assistant Missionaries have been sent out to their respective fields: Rev. Messrs. Crossett and Fitch, with their wives to China; Rev. Messrs. Holcombe and Newton, with their

wives, and Rev. Messrs Lucas, Seiler and Seeley, with Miss Dickey and Miss Craig to India: Rev. J. F. Dagama and his wife to Brazil; Rev. I. M. Condit to the Chinese in California; Miss Edwards and Miss Robertson to the Creeks, and Miss Jackson and Miss Loring to Syria—twenty in all. Rev. Messrs. Wilder and Brodhead, with their wives have returned to India; Dr. D. B. McCartee and wife to China, and Rev. J. M. Priest to Liberia.

Some, through failure of health, or other reasons, have been obliged to visit their native land for rest and change. One has ceased from her work, and has been entombed in the place where she labored for nearly ten years—Mrs. Nassau of the Corisco Mission; another, Mrs. Menaul, of the same Mission, after a short period of toil, was unexpectedly removed. The Rev. Mr. Ellis, after a sojourn of nearly a quarter of a century in Liberia, was called to his rest; and Rev. Mr. Cornes and wife, while preparing for more active labors in Japan, were suddenly cut down.

NORTH AMERICAN INDIANS.

SENECAS: 1870.

UPPER CATTARAUGUS.—(Erie County, New York, twenty-five miles S. W. of Buffalo). Missionary Laborers.—Rev. Asher Wright and his wife.

LOWER CATTARAUGUS.—Missionary Laborers—Rev. George Ford and his wife.—One Native Helper.

ALLEGHENY.—Missionary Laborers—Rev. William Hall and his wife.—One Native Helper.

This Mission was transferred to the Board in September last. It was sustained by the American Board from the time of its transfer in 1826, from the United Foreign Missionary Society. In this period an important work has been done in the way of education and direct evangelistic labor. The material as well as moral improvement of the tribe has been considerable. Schools are now sustained at each reservation and at different neighborhoods, several of which are taught by native teachers. Three churches, the fruits of Missionary effort have been established, in which hundreds have been instructed in the truths of the gospel. In a few years more, and when certain changes are effected, it is hoped that these churches will be either self-sustaining, or the field can be cultivated by the Board of Home Missions. With the Mission have been received the Missionaries, who are earnest, faithful and self-denying workers, and as such they will be welcomed by our whole body.

OJIBWAS -1870.

ODANAH (on Bad River, Wisconsin, four miles S. of Lake Superior). Henry Blatchford, native preacher.

The mission among this portion of the Chippewas has not been as successful as among some other tribes. A small church has been gathered, which is at present cared for by the native preacher. A Missionary has just been appointed to superintend a boarding-school, which the Board hopes soon to re-establish, and to engage in other evangelistic work. The num-

ber of the Indians in this section of the State is only about 600. If the other parts of the tribe scattered through the northwest are gathered together in this reservation, there will be about 5000, which will enlarge the field of missionary effort.

The American Board commenced labor among them in 1831.

CHIPPEWA AND OTTAWA MISSIONS.-1838.

GRAND TRAVERSE; on Grand Traverse Bay, Michigan; missionary laborers—Rev. Peter Dougherty and his wife.

LITTLE TRAVERSE; 50 miles from Grand Traverse; station occupied, 1841; missionary laborers—Mr. Andrew Porter and his wife.

Mission work in this field is nearly at an end. Rev. P. Dougherty, who began his labors in 1838, and has given the strength of his days to the people, in reviewing the past and looking at the change that had taken place among them, says: "Instead of heathen bands, ignorant, insolent, intemperate, clothed with a filthy blanket, and living in smoky wigwams, we now see civilized families in comfortable houses, with farms and teams, industrious and exercising all the rights and duties of citizens—reading the Testament, family prayers, social meetings for prayer, regular at endance on the house of God, and many giving pleasing evidence of heart-piety." The two churches may, in time, come under the care of the Home Mission Board. Mr. Porter has done a good work through the school, and by his personal influence at Little Traverse.

OMAHAS.-1846.

BLACKBIRD HILLS, Nebraska, (on the Missouri River, about 70 miles above Omaha City). Missionary laborers—Rev. William Hamilton and his wife.

The influence of the gospel upon a portion of this tribe is very marked in contrast with the other, or the heathen party who cling to their old ways and superstitions. These have been opposed to progress, and take but little interest in education or in the improvement of their children. The boarding-school continues closed by their action. Some of the day-schools are not very successful. Seven persons have been added on profession of their faith to the church during the year.

CREEKS .- 1842.

TALLAHASSEE, in Creek District, Indian Territory; (10 miles W. of Fort Gibson,) Station suspended in 1861, and re-occupied in 1866; missionary laborers—Rev. William S. Robertson and his wife; Mr. Leonard Worcester and his wife; Miss Mary Wilson, Miss Sarah O. Sheppard, Miss Katie Edwards, and Miss A. A. Robertson, teachers.

The Creeks, since the arrival of the Missionaries among them, have made great advances in agriculture, wealth, social comfort and moral improvement. The Manual Labor School has exerted a happy influence upon the people, and great interest is felt by parents in the education of their children. Those who have graduated from this institution are occupying prominent positions in the nation. The religious interest in this school was marked during part of the year. Several of the scholars were awak-

ened and some were led to make a public profession of their faith in Christ. The books that have been prepared for the people are sought after and read. The boarding-school contains eighty pupils. Miss Edwards, and Miss Robertson, daughter of the missionary, were added to the staff of teachers.

SEMINOLES.-1848.

Wanuko, in Seminole District, Indian Territory; suspended, 1861; resumed, 1867; missionary laborers—Rev. J. Ross Ramsay and his wife.

This has for years past been a prosperous mission. The church embraces about 120 members. Several have been added to it during the year. The people are becoming more and more industrious, and are desirous of improving their lands. The advantages of education are seen and prized, and the gospel is extending its influence among them. The school building for boarding-scholars is just completed. The people are endeavoring to erect a suitable edifice for church purposes. A female prayer-meeting was lately started. A good Sabbath-school is maintained. A native assistant has been selected to do evangelistic work in the tribe.

NAVAJOES.-1868.

NAVAJO AGENCY, on the borders of New Mexico and Arizona; mission begun 1868; missionary laborers—Rev. James M. Roberts and his wife, and Rev. John Menaul.

The Rev. John Menaul, unable to bear the climate of Corisco, has been transferred to this mission. He will, for the present, be associated with Mr. Roberts; but the Board expects soon to enlarge its operations among the Indian tribes in this section of our country. The work of Mr. Roberts is yet preparatory. The impoverished condition of the Navajoes is described as great, and their moral state truly deplorable. Hopes for their future brighten under an enlightened Indian policy.

CHINESE IN CALIFORNIA -1852

SAN FRANCISCO; missionary laborers—Rev. Messrs. Augustus W. Loomis and I. M. Condit; one native assistant; three native colporteurs and two teachers.

This mission has been strengthened by the Rev. I. M. Condit, a former missionary at Canton. He was able immediately on his arrival, from his knowledge of the language, to begin work and to render much assistance to Rev. Mr. Loomis, who has labored so long alone among this people. The operations of this mission are various. Preaching in the chapel, visiting from house to house; seeing and conversing with the emigrants as they arrive from China, and speaking to all whom they can reach about Christ and his salvation. Evening schools, Sabbath schools and colportage are the other agencies employed for making the people acquainted with the truths of the gospel. The native assistants are kept busy in distributing books and talking to their countrymen about the religion of the Bible. These men, and sometimes the missionary, make tours into different parts of the state where the Chinese are found. Much has been accomplished through such services. A great want of this mission is a new,

larger, and more convenient building. The only structure is the one obtained many years ago, and which is wholly unsuited to the present dimensions of the work. A larger chapel, school-rooms, with apartments for assistants, resident students, etc., in a more central part of the Chinese quarters are demanded, and these the Church should supply. A call is made upon our whole body for aid, to secure suitable accommodations for this mission, and it is hoped that these will be speedily furnished.

SOUTH AMERICA.

UNITED STATES OF COLOMBIA.-1856.

BOGOTA; the capital of the country: population 40,000; missionary laborers—Rev. Thomas F. Wallace and Paul H. Pitkin and their wives, and Miss Kate McFarren; one native teacher.

There has been an increased attendance upon the religious services of the sanctuary during the year. The Sabbath-school, a novelty in that country, and therefore experimental, has been growing in favor. A prayer meeting has been established. The Bible class has been attended by a large number of young men. Some interesting cases of conversion have taken place, and besides those added to the communion of the church, a number of others were anxious to be enrolled as the followers of the Lord Jesus. The prospects of the mission are more and more encouraging.

BRAZIL.-1860.

RIO DE JANEIRO: the capital of the country; population variously stated up to 400,000; missionary laborers—Rev. A. L. Blackford, Miss Mary P. Dascomb and Miss Hattle Greenman, teachers; one native colporteur, and one teacher.

SAO PAULO: 280 miles W. S. W. of Rio de Janeiro: chief town in the province of the same name; population 22,000; occupied as a mission station in 1863; missionary laborers—Rev. George W. Chamberlain, and Rev. Francis J. C. Schneider, with their wives, and Rev. Jose Manoel da Conceicao.

BROTAS: 160 miles N. W. of Sao Paulo; occupied as a mission station in 1868; missionary laborers—Rev. R. Lenington and his wife.

Station not known-Rev. J. F. Dagama and his wife.

Mrs. Blackford was compelled by failure of health to return to the United States, in the early part of the year. The Rev. Hugh W. McKee and family also returned, but are able to do a similar work among the Portuguese in Illinois, that they did in Brazil. For the present, he and Mr. Pires are preaching to this people. The Rev. J. F. Dagama, for some time a ruling elder in one of these Portuguese churches, was ordained to the gospel ministry and sailed for Brazil on October 1st. He will likely be stationed at Brotas, and with his thorough knowledge of the language, he can enter, immediately upon his arrival, on the duties of his office. Rev. R. Lenington and his wife are expected to reside at Ponso Alegre.

Progress has characterized the work almost from the beginning. Six churches are now planted, which are likely to be increased soon by the organization of others. Additions have been made to each church during the year. Two young men were licensed to preach the gospel by the



Presbytery of Rio de Janeiro, August 22d, and another young man was taken under the care of the Presbytery as a candidate for the ministry. A lot suitable for a new chapel was purchased after great delay in Rio Janeiro, and it is hoped that the growing congregation will soon have a building where they can regularly meet and worship God. The membership of the different churches numbers nearly 300.

Chapels and dwelling-houses are greatly needed at all the stations, as also an institution for the training of candidates, to be located at Sao Paulo.

ASIA.

JAPAN.-1859.

YOKOHAMA: on the bay, a few miles below Yedo; missionary laborers—James C. Hepburn, M. D., and his wife.

YEDO: the capital of Japan; station occupied 1869; missionary laborers, Rev. David Thompson, Rev. Christopher Carrothers and his wife.

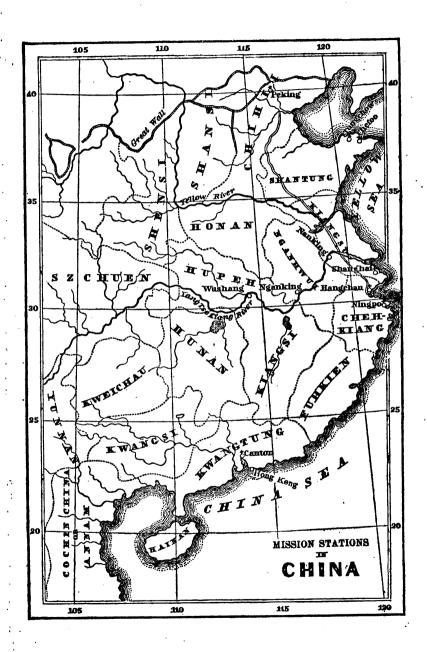
The force of this mission has been reduced by the sudden death of Mr. and Mrs. Cornes. This took place on August 1st, at Yedo, by the explosion of the boiler of the steamer on which they had embarked for Yokohama. This was a great loss to the cause. Whilst no known conversions have taken place during the year, it has, nevertheless, been one of progress. Educational efforts in the right direction have been increased—the translation of the Scriptures has been continued—a spirit of inquiry has been awakened—many copies of the Scriptures, Chinese and English, have been sold, and much truth has been imparted in the schools, in the dispensary, by Bible classes and conversation with the people. Several have shown a sincere desire to know more of the gospel, and hopes are entertained that some are not far from the kingdom. The prejudice against Christianity is very much weakened. The present government is more liberal, and the old hostility to foreigners is rapidly dying out.

CHINA.

CANTON .- 1845.

CANTON: on the Canton River, 70 miles from the sea; missionary laborers—Rev. Messrs. Andrew P. Happer, D.D., Henry V. Noyes, William E. McChesney, and Algernon Marcellus; John G. Kerr, M.D.; Mrs. Happer, Mrs. McChesney, Mrs. Marcellus, Mrs. Kerr, Miss Hattie Noyes, Miss Hannah J Shaw; native Christian assistants, eight, one Bible woman, four male and two female teachers of day-schools, of whom all are church members but two.

Rev. Charles F. Preston and family reached New York in May, after an absence of more than sixteen years. Rev. Dr. Happer and family, with Rev. Messrs. Marcellus and McChesney and their wives, arrived at Canton, January 8th. The work at this point has worn a more hopeful aspect of late. There have been several additions to the church—several applicants for baptism, and more prayerfulness among the members. The training-school has received accessions. The attendance upon day-schools has increased, especially among the girls. Dr. Kerr has been able to do much



good in the hospital, as well as to give medical instruction to a class of young men.

NINGPO .-- 1845.

NINGPO: on the Ningpo River, 12 miles from the sea; missionary laborers—Rev. Joseph A. Leyenberger, and his wife; Rev. John Butler; Rev. Messrs. Zia-Ying-tong, Bao Kwong-hyi, and Uoh Cong-eng, and thirteen other native Christian assistants.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied as a mission station, 1850; missionary laborers—Rev. Messrs. John M. W. Farnham, and John Wherry, and their wives; Rev. Messrs. T. D. Bau, Wang-Vung-Lan, and three other native Christian assistants, as reported last year.

HANGCHOW: the provincial capital of Chekiang province, 150 miles north-west of Ningpo; occupied as a mission station, 1859; missionary laborers—Rev. Messrs. Samuel Dodd, and David N. Lyon, and their wives; Rev. Tsiang Nying-kwe, and five other native Christian assistants.

SEVERAL OUT-STATIONS, connected with each station occupied by native laborers enumerated above, and one European assistant at Suchow. Station not yet decided—Rev. Messrs. Crossett and Fitch and their wives.

Rev. D. N. Lyon and his wife arrived at Hangchow in January. Dr. D. B. McCartee and wife, left the United States for Ningpo, in October, being greatly benefited by rest. By the liberality of a few friends in this country, he expects to do more for the Chinese through means of an hospital, etc., at Ningpo.

At Shanghai, the press has been under the supervision of Rev. J. Wherry, and the schools and church have continued under the care of Rev. Mr. Farnham. Mr. F. has been able to rear and complete neat and commodious buildings for the boarding-schools. These institutions have been blessed to the spiritual good of many of the children. There is much interest in these and similar schools among many children at home, and they well repay all that is done for them.

To the different churches in this mission, there have been several additions, and progress has been a characteristic of the year. The schools have been well supported, and steady efforts put forth by the native ministers to extend the kingdom of Christ. There was an uneasy feeling after the massacre at Tient-sin among the native Christians; but there seemed to be no wavering on their part in regard to the claims of Christ upon them. They have been in no way molested. New chapels are needed at some of the out-stations.

SHANTUNG.-1861.

TUNGCHOW: on the coast, 55 miles from Chefoo; missionary laborers—Rev. Messrs. John L. Nevius, D.D., Calvin W. Mateer, and Edward P. Capp; Mrs. Nevius, Mrs. Mateer, Miss M. J. Brown, Mrs. W. T. Morrison; three native Christian assistants, as reported last year.

CHEFOO: the chief foreign port of the province of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. Hunter, Corbett and Leighton W. Eckard, and their wives; Miss C. B. Downing; four native Christian assistants.

PEKING; the capital of the country; occupied as a missionary station, 1863; missionary laborers—Rev. Jasper S. Mcllvaine; one native Christian assistant.

Rev. Charles R. Mills and his wife, felt obliged, for reasons of health, to return to this country. They arrived at New York in May. The year past was one of great trial and of abundant blessing to this mission. The influence of the massacre of Tient-sin, was felt upon all the stations, but especially at Tungchow, which the missionaries, from satisfactory reasons, were compelled to abandon and retire to Chefoo. The effect of this movement, and especially under the circumstances, created a revulsion of sentiment in that place. The authorities issued stringent proclamations against all who would injure the missionaries, and testifyed in the strongest manner to their good character, and urged their return. This, at the latest accounts, would soon take place.

Previous to, and at the time of these occurrences, the work at Tungchow and the west was extending at a rapid rate. Many came from Pingtoo and other places as inquirers, and in a short period, thirty were added to the church. Steps have been taken to organize a church at Ping-too. Seventy have been received into Tungchow and Chefoo churches during the year.

Rev. Mr. McIlvaine, has been alone at Peking since the death of Rev. W. T. Morrison, and the removal of Mrs. Morrison. The latter felt constrained, if the way were clear, to remain in the country and do work among the women. For this purpose she removed to Tungchow. Mr. McIlvaine has been cheered by an improved state of things in the school and church at Peking.

Though China is in an unsettled state, the work of evangelization is going on with accelerated steps, and these very troubles will help to advance the cause of Christ.

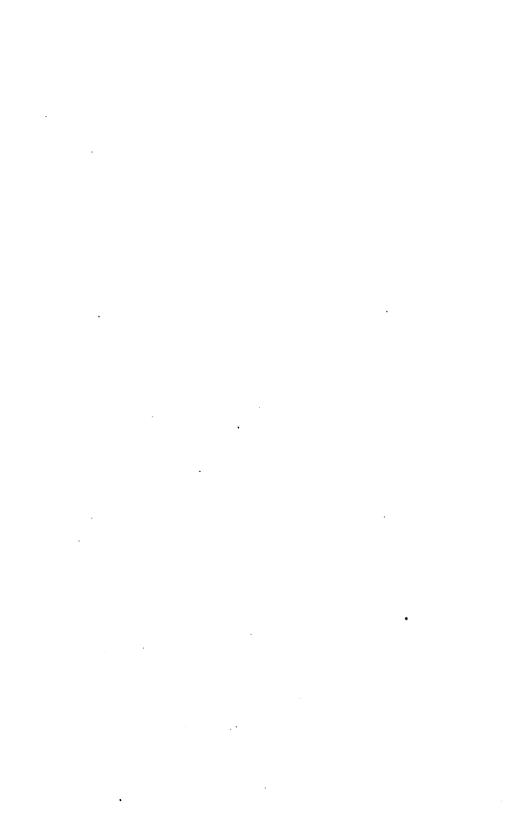
There are connected with the Board, at the different stations, thirteen churches, containing a membership of about 750.

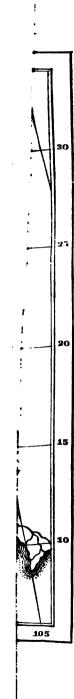
SIAM, 1840-7.

BANGKOK: on the River Meinam, twenty-five miles from its mouth; occupied as a mission station in 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. Samuel R. House, M. D., Samuel C. George, John Carrington, and their wives; one native licentiate preacher; two native Christian teachers.

PETCHABURI: on the western side of the Gulf of Siam, one hundred and fifty miles southwest from Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. Samuel G. McFarland, and Rev. James W. Van Dyke, and their wives; one native licentiate preacher. At home: Rev. N. A. McDonald and his wife.

The work has been continued at both of these stations, as in former years. The seed has been sown in different places and in various ways, without as yet yielding much fruit. This will come. The Siamese are bigoted Buddhists, and it is difficult to arouse them to a true sense of their spiritual state. Most of those who have professed faith in the Lord Jesus have walked consistently. Two young men, who have embraced the truth, are in this country preparing for future usefulness in their own. One is attending medical lectures, and expects to return home next spring,





after graduating, to pursue his profession; the other is looking forward to the gospel ministry, and to take part of his course at one of our theological seminaries. Both of these youth are supported by members of our church—the latter by relatives of Mrs. McFarland, of Petchaburi. A new chapel has been erected at this station, which will be a means of extending the work. The brethren at Bangkok are desirous of occupying a new place in the heart of the city. The Rev. N. A. McDonald, with his family, reached the United States in May last. The voyage was of service to them.

LAOS. 1867.

CHIENG-MAI: on the river Quee Ping, 500 miles north of Bangkok; missionary laborers—Rev. Messrs. Daniel McGilvary and Jonathan Wilson, and their wives.

The events of the year in this mission have been of the most startling and striking character. Soon after the report of the last year was sent, which was full of hope and encouragement, a sudden blow fell upon the work by order of the king, and the little church was scattered, part of its members slain, the lives of the workers were in peril, and their removal determined on. They were suffered to remain a few months longer, at the close of which they were to leave. After this the king was called to Bangkok to attend on the cremation of the late King of Siam. While there he was taken sick: not recovering from the attack, he set out upon his journey to his home, but died before he reached his palace. His hostility to the truth continued, and it is supposed that he would have interfered with the labors of the missionaries, and prevented any of his subjects from embracing the truth, had he been permitted to return. He found, however, while at Bangkok, that protection to the missionaries was guaranteed by the sovereign of Siam, to whom he was in a measure tributary. The new king has all along been friendly, and has encouraged both the brethren in their desire to remain and in their endeavors to preach the gospel. What he will be as the chief ruler of the land remains to be seen. The surviving Christians have been visited; the ordeal seems to have been too severe for one of them, as he is now indifferent to the truth. The others appear well, especially the first convert—whose joy on meeting with the missionaries was very great. New cases of awakening, and it is hoped of conversion. have taken place, and the prospects of the mission were never more encouraging. A physician is greatly needed.

INDIA.—1834.

LODIANA MISSION.

RAWAL PINDI: 160 miles northwest of Lahor; mission station commenced 1855; missionary laborers—Rev. Reese Thackwell and his wife; Rev. J. C. Bose; native Christian assistants—one Scripture-reader, and seven teachers, of whom two are females.

LAHOR: the political capital of the Punjab, 1,225 miles north-west of Calcutta; mission station commenced 1849; missionary laborers—Rev. C. W. Forman and his wife; Rev. Charles B. Newton; one European Zenana visitor; native Christian assistants—one catechist, eight Christian teachers, one Christian reader, three colporteurs and one Bible-woman.

FIROZEPORE: Missionary laborers—Rev. Isa Charn; one colporteur.

HOSHYARPORE: Missionary laborers—Rev. K. C. Chatterjee; one catechist, one colporteur.

Jalandar: 120 miles east of Lahor, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—*Rev. Golak Nath;* other native Christian assistants—three teachers, one catechist, and one Scripture-reader.

LODIANA: near the river Sutlej; 1,100 miles north of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Messrs. George S. Bergen and Elwood M. Wherry and their wives; Mrs. — Myers; native Christian assistants—one catechist and three Scripture-readers, one colporteur, three female teachers and one Bible-woman. Out-station at Jagrawan, one catechist and one Scripture-reader.

AMBALA: 55 miles south-east of Lodiana; mission station commenced, 1848; missionary laborers—Rev. John H. Morrison, D.D., Rev. W. J. P. Morrison, Rev. W. Basten; Miss Henrietta Morrison, teacher and Zenana visitor; native Christian assistants—eight teachers, of whom two are females, two Scripture-readers, three catechists, two Biblewomen and one colporteur. Out-station at Shahabad, one native assistant, one Biblewoman.

SABATHU: in the lower Himmalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—Rev. John Newton, Jr., M. D, and his wife; Mrs. Mary L. Janvier; native Christian assistant—one teacher.

SAHARANPUR: 130 miles south east of Lodiana; mission station commenced, 1836; missionary laborers—Rev. A. P. Kelso and his wife, Rev. Theodore W. J. Wylie, one European teacher; native Christian assistants—three male teachers, and one female teacher. Out station at Muzaffarnager, Rev. Kanwar Sain, one Scripture reader.

DEHRA: 47 miles east of Saharunpur; mission station commenced, 1858; missionary laborers—Rev. Messrs, John S. Woodside and David Herron and their wives; Rev. Gilbert McMasters; Miss J. Woodside, Miss M. B. Thompson, Miss Sarah Morrison and Miss Margaret A. Craig, teachers; native Christian assistants—four teachers, two Scripture-readers, two Bible-women. Out-station at Rajpore, six miles from Dehra, one native catechist and one teacher.

ROORKHEE: 20 miles south-east of Saharunpur; mission station commenced, 1856; missionary laborers—Rev. Joseph Caldwell and his wife; native Christian assistants—one licentiate preacher and one Scripture-reader.

In this country: Mrs. Carleton. In Germany, Rev. Messrs. Rudolph and Calderwood and their wives.

Station not known—Rev. Messrs. James F. Holcombe and Francis J. Newton and their wives.

This mission has been reinforced by Rev. Messrs. Holcombe and Newton, with their wives, and Miss Craig. They were accompanied as far as England by Rev. John Newton, father of one of the missionaries, who expects some time this year to return with his wife to India. Mrs. Henry felt constrained, after the death of her husband, to return to this country with her children. She arrived in March. Mr. and Mrs. Calderwood were also compelled to leave on account of health.

The cause has been making steady advances during the year. Whilst no copious outpouring of the Spirit has been enjoyed, on the other hand His gentle influences have been felt in renovation and in sanctification. Important accessions have been made to some of the churches, and much has been

done in the way of leavening the mind with the verities of divine revelation. The schools have continued in successful operation—though the college at Lahore has been temporarily suspended. More has been done for the instruction of the females in schools and Zenanas, and openings multiply for this kind of work. Two natives have been ordained, and are engaged in evangelistic labors. The institution at Dehra for the instruction of Christian girls has been favored both in numbers and in increased attention to religion.

There are connected with this mission ten stations and a number of substations. At all of these native laborers are employed. There are ten churches, containing a membership of about 300, while in the different schools are enrolled nearly 5,000 children of both sexes. The press at Lodiana pours out its pages of Scriptures, tracts and books, on a large scale.

FURRUKHABAD, 1886.

FUTTEHGURH: on the Ganges, 713 miles north-west of Calcutta; mission station commenced, 1838; missionary laborers—Rev. Wm. F. Johnson and his wife; native Christian assistants—three catechists, four Scripture-readers, twelve teachers, of whom five are females. Out-station at Chabramow, one catechist, one Scripture-reader, one teacher in girls' school.

FURRUKHABAD: near to Futtehgurh; mission station commenced, 1844; missionary laborers—Rev. Samuel H. Kellogg and his wife; Rev. Thomas Tracy; native Christian assistants—one catechist, three Scripture-readers, six teachers, and one village school visitor.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. James M. Alexander and his wife; Miss N. Dickey, teacher; native Christian assistants—three teachers, three Scripture-readers, and one Zenana visitor and teacher.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. Julius F. Ullmann; native Christian assistants—five Scripture readers, one colporteur; and one Zenana school visitor.

FUTTEHPORE: 587 miles northwest of Calcutta; mission station commenced, 1853; missionary laborers—two catechists, two teachers, of whom one female, one Scripture-reader and two colporteurs.

ALLAHABAD: at the junction of Ganges and Jumna, 500 miles north-west of Calcutta; mission station commenced, 1836; missionary laborers—Rev. John J. Walsh and his wife; Messrs. T. S. Wynkoop and Francis Heyl; native Christian assistants—one licentiate preacher, three catechists, four teachers and two Scripture readers.

In this country. Rev. Messrs. B. D. Wyckoff, E. H. Sayre, and their wives. In England, Rev. Joseph Owen, D.D., and his wife, and Mrs. Ullmann. On their way to the field, Rev. A. Brodhead and his wife, Rev. Messrs. Lucas and Seeley, and Miss Dickey.

The operations of both missions are very much the same—preaching, teaching, itinerating, circulating a religious literature, and aiming by these and other means to bring the people under the transforming and elevating power of the Cross. At Mynpurie the normal school for the training of female teachers is extending its influence, the Zenana schools are steadily making their way into public favor, while Zenanas at Allahabad and elsewhere are open to the visits of the female missionaries. Some of the

churches have been greatly strengthened of late, and the attendance upon the chapel or in the bazaar to hear the word of God, has been encouraging.

Miss Dickey left New York on October 12. She will be stationed at Mynpurie, and will assist Mrs. Alexander in the school. Rev. Messrs. Lucas and Seeley went at the same time to reinforce the mission, in company with Rev. A. Brodhead and his wife on their return.

The Christian Treasury, a monthly religious magazine in Hindustani for native Christians, is doing good. It is published at Allahabad. The six churches in this mission have a membership of about 260.

KOLAPOOR.-1870.

KOLAPOOR: S. W. of Bombay. Missionary laborers, Rev. R. G. Wilder and his wife; Rev. G. W. Seiler; one native assistant.

This has been an independent mission for many years under the charge of Mr. and Mrs. Wilder, who have devoted all their energies to its successful prosecution. Their zeal has not flagged, nor their courage failed during the time they have stood alone at their post. It was received by the Board a few months ago at the earnest solicitation of many of its friends, and though not one of the transferred missions as such, it may be placed in that list, as it has come with the others from that branch of the Church that co-operated with another Board. Though it occupies but a single station, it is in the midst of a vast population and as such it needs strengthening. One new missionary has gone to reinforce it, and as soon as it can be done, another will be sent forth. Mr. and Mrs. Wilder arrived at Kalapoor in October, and found that the Bishop of Bombay, who has tried to obtain possession of this Mission, had sent during their absence, three missionaries (ritualists), to occupy the place. This act is severely condemned by the best men in that country. Thus a writer in one of the secular papers says: "The intention of the Bishop seems to be to enter into others' labors; to interrupt the harmony and union in which those labors are being prosecuted by introducing discord and strife; to labor, not for the purpose of reclaiming the people from idolatry and superstition, but for the purpose of proselytizing to their own sect, those already reclaimed." This is severe, and yet the Bishop's conduct has shown its truth. If these missionaries will work among the heathen and seek to bring them to a saving knowledge of Christ, many will rejoice. There is a vast province to be reclaimed.

PERSIA.

This mission is virtually, yet not formally, transformed. Until all arrangements are completed, we cannot place it among the missions of the Board. This will soon be done, when its condition and wants will be laid before the churches.

SYRIA, 1870.

BEIRUT: station commenced in 1828; missionary laborers—Rev. Messrs. William M. Thompson, D.D., C. V. A. Van Dyck, M.D., D. D. and H. H. Jessup, D.D., and their wives; Miss Eliza D. Everett, Miss Ellen Jackson, Miss S. B. Loring; one native teacher, and two other helpers.

ABEIH; (10 miles S. E. of Beirut) station commenced in 1848; missionary laborers—Rev. Messrs. Simeon H. Calhoun and William Bird and their wives; four teachers and one helper.

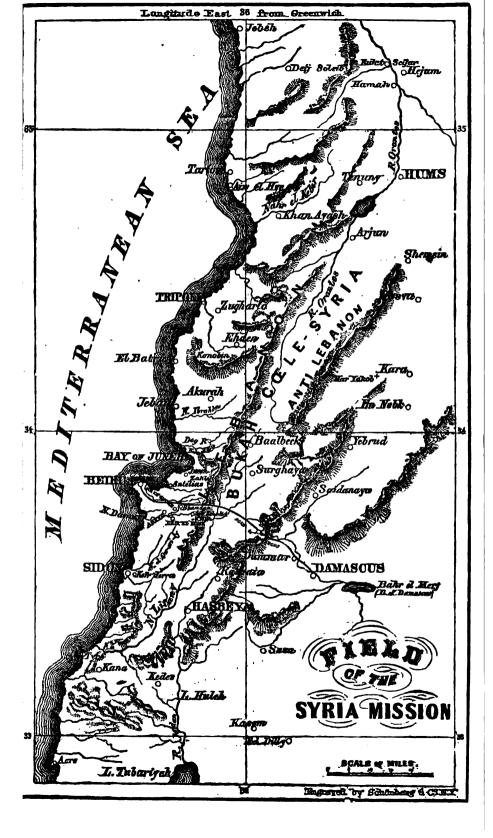
SIDON: (20 miles S. of Beirut) station commenced in 1851; missionary laborers—Rev. William W. Eddy and his wife; Rev. James S. Dennis; one licensed preacher, one teacher, and one helper.

TRIPOLI: (46 miles N. N. E. of Beirut) station commenced in 1848; missionary laborers—Rev. Samuel Jessup and his wife; one preacher and one teacher.

There are 31 out-stations connected with this mission.

This mission with all its missionaries and property has been transferred to the Board, and, on receiving it, there was an urgent plea from the laborers on the ground to send to them, as speedily as possible, a strong reinforcement, and to enlarge, by increased expenditures, the efficiency of their work. The latter has been granted as far as asked; to meet the former, two young ladies, one of them appointed by the American Board, have gone out; one minister is under appointment, and others it is expected will soon be commissioned. These, with other demands from this field, will add considerably to the former annual estimates.

The prospects for enlarged usefulness were never brighter, and the faith of the workers, some of whom have become old in the service, was never stronger in regard to the approaching reaping time. The permeating influence of the truth is seen in many directions. The power of the agencies in operation is daily becoming more apparent, and the desire is expressed that the whole Church will put forth the most vigorous efforts to take possession of that land for Jesus. Much has been done, but that is little compared with what is yet to be accomplished. As the truth advances, the opposition of its foes will increase, and it may be as hitherto, that persecution will be one of the conditions of its progress. "The past year has witnessed larger accessions than usual to the native churches. A spirit of inquiry among the young men at Beirut transforms a Bible-class into an audience. Larger contributions to Christian objects, bear witness to a growing appreciation of their work, and of the obligations to maintain them. A lively interest in education is felt at the great centres, and is gradually spreading into the most remote districts. Literary institutions of a high grade are already established, a Christian literature is doing its work. Protestantism is felt to be a power, and is fast gaining the respect of the non-Christian populations of Syria and breaking down the barriers to their hearts and homes." The college, the seminary for theological students, the schools of different grades for both sexes, the press, together with the preaching of the Word in various places and by different agents,



are all influential in dissipating error, breaking down opposition, diffusing truth, creating right principles, and preparing the way for a reign of right-eousness in the land.

To the eight churches were added 31, on profession of their faith, making the total of communicants, 245. In the 31 common schools are 1,184 pupils; in the female seminary at Beirut are 75 girls, and in the Girls' Boarding-school at Sidon are 20 scholars.

EUROPE.

Whilst the Board has no missionaries in this portion of our earth, it has not wholly neglected its repeated calls for help. For the last twenty-five years it has been enabled through certain contributions, to extend Christ's kingdom in France, Belgium and Italy. In this period it has remitted over \$100,000, besides investing \$20,000 in our own country for the Waldensian School of Theology at Florence. Its policy has been not to send men from this country but means, and place these at the disposal of those who hold with us a like faith and polity. This is an economical arrangement, and one with the means at command fraught with richer results than any other. But little has been sent of late, and if this arrangement continues, our Church should take hold of it with greater liberality and stronger faith.

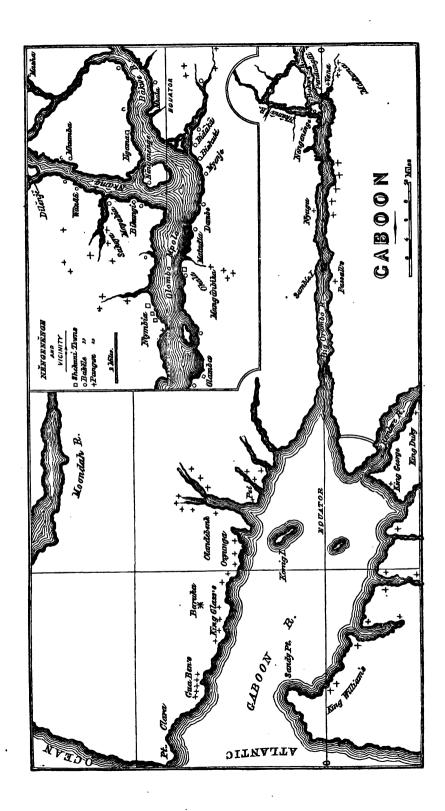
Portugal, as related to our work in Brazil, has special claims upon us, and it comes to us in the providence of God at this juncture, appealing to us for men and means. We have those who are ready to go, who speak the language and are fitted for the work, but the Board has no means to send them.

The Methodist and Baptist Churches of this country are doing efficient work in some portions of Europe, and so could our own body if her energies were rightly combined and directed.

AFRICA.

GABOON.-1870.

This Mission has been received by the Board in a very weak condition, and Rev. A. Bushnell and wife, have been transferred with it. Rev. W. Walker expects to return home after a ministry of nearly thirty years, and it is doubtful whether he will resume his labors in that dark land. Mrs. Reutlinger, who was connected with our Corisco Mission, went to Gaboon after the death of her husband, to take charge of the instruction of the girls' school. Mr. and Mrs. Bushnell are preparing soon to return to their field of labor, and the Board is anxious to send with them new laborers. The thoughts of some in our theological seminaries have been turned to Equatorial Africa, and one has already been appointed, and it is expected that others will be found to accompany him. There is an opening and a call for a Christian physician, and with these are needed two young ladies to take the supervision and instruction of the girls' schools.



The missionaries have to contend not only with paganism in its darkest forms, but with intoxicating drinks sent thither from Christian lands, and whose baleful influence upon all classes and tribes is terrible indeed.

The labors of the past year were cheering in their results. The membership of the church is at the present time from various causes very small.

CORISCO.—1850.

BENITA: 53 miles N. of Corisco; occupied 1864. Missionary laborers, Rev. R. Hammil Nassau, M.D., Miss Isabella A. Nassau.

ALONGO: on the Island of Corisco. Missionary laborer, Rev. Ibia J. I'Kenge.

At the stations and out-stations, 14 native assistants.

THE changes in this mission have been rapid and marked during the past year. The death of Mrs. Menaul and then that of Mrs. Nassau, the removal from the field of Rev. J. Menaul and his transfer to the Navajoes, the return for rest of Rev. C. De Heer and his wife, have left many blanks at the different stations. The call for new laborers in view of these events is most urgent.

Ibia, the licentiate preacher, was ordained in April, by the Presbytery of Corisco, and placed at Alongo. Miss Nassau continues her self-denying and encouraging work at Bolonda, near to Benita. Additions have been reported to the churches, but others from our own country should be forthcoming to foster what has been gathered, and to take up the work where others laid it down.

Traders, commercial agents, explorers and travellers, are found all along the coast of Africa, but where is the Christian missionary to work side by side with some of these, not for this world and its gains, but for Christ and a glorious eternity? Shall Africa be abandoned because there are none to take the place of the departed, or of those who have been called home? Two ministers are immediately needed for Corisco—yea, three are required. The present lone laborer at Benita has pleaded for many months past for help, and his touching pleas have been rehearsed in seminaries and through the press, as yet in vain. No one has said, "Here am I, send me." Shall he in his sorrows be cheered by the sight of new toilers, or must he remain and sink under exhausting labors?

LIBERIA MISSION.

MONROVIA: Rev. Amos Herring. KENTUCKY: Rev. H. W. Erskine. HABRISBURGH: Rev. Simon Harrison.

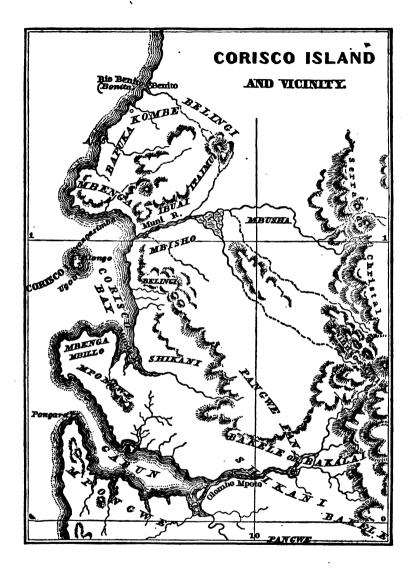
NEAR HARRISBURGH: Alexander High School-Mr. D. C. Ferguson, teacher.

Samsonville: Mr. Flournoy, licentiate. Marshall: Rev. Thomas E. Dillon. NEAR MARSHALL: Rev. John M. Deputie.

SINOU: Rev. James M. Priest.

SETTRA KROO: Mr. Washington McDonough, teacher.

THE Presbyterian churches shared in the revival that was wide-spread throughout the republic at the close of the year 1869. Some of these were



considerably strengthened, and others put forth new aggressive efforts for the extension of Messiah's kingdom. Mr. John Deputie has been ordained as an Evangelist; Messrs. Flournoy and R. M. Deputie have been licensed to preach the Gyspel, and three young men have been taken under the care of Presbytery as candidates for the Gospel ministry. Messrs. John Deputie and Flournoy are devoting part of their labors to the evangelization of the heathen in the colony. Some of the churches report interesting accessions to their rolls.

One in Liberia who has eminent qualifications for the position has been recently elected principal of the Alexander High School, and it is hoped he will accept. Rev. J. M. Priest returned to this country for a few months, after twenty-seven years of work, and was Commissioner from the Presbytery to the last General Assembly; he left for his field of labor in November. The Rev. Harrison W. Ellis, of Cape Mount, died on the 8th of March.

A great want in Liberia at this time is education—common and high schools in greater abundance is a felt necessity. The depreciated currency, the little foreign trade the poverty of the people, are barriers in the way of general prosperity. The cry is not for colonists who may be poor and ignorant, but for means to sustain schools, and to train the young for future usefulness. The attention of Christian philanthropists should be turned more in this direction, and measures adopted that will give greater educational facilities to that people. Few, very few of their churches are self-sustaining, and being feeble in themselves as a Christian colony, they cannot be expected to aim at the evangelization of the heathen around them. Thus far they have done but little for such as a Christianizing power. Let education be diffused and Christian education imparted, and Liberia will become a richer blessing and a greater light to Western Africa.

MISSION TO THE JEWS.

NEW YORK: Rev. John Neander.

Mr. NEANDER has been able to devote a portion of his time to his own people according to the flesh, and not without fruit. He has been generally received with kindness by those to whom he has spoken of the great salvation, and he is hopeful of some who have conversed with him of the things of the kingdom. Our church should do more for this people, both in our own and in other lands.

In this brief survey, the greatness of the field which we, as a Church, have now to cultivate, will be seen. Upon it the sun never sets. Its grandeur should call forth new zeal and awaken and sustain a more determined effort to make its teeming myriads speedily acquainted with Christ, and him crucified. Our Zion has vast resources and power. May they be sanctified and used for the evangelization of our world.

KOLAPOOR.

THE Rev. Mr. Wilder reached Kolapoor on Oct. 21st, and was received with joy by the church and people. The Lord had taken care of them in his absence, and he rejoiced in the privilege of again ministering to them and in seeking to make others acquainted with the Lord Jesus.

When he left Kołapoor for rest and the invigoration of his health, he left no missionary in the city to minister to the people, nor among the millions who are scattered throughout the province. On his return he found three in the place of his former labors, and he heard much from the converts of the dress and the new forms of worship brought with them.

The Bishop of Bombay had been anxious to enter upon the labors of Mr. Wilder, and was ready to take the full charge of the mission. But he and those who had supported him in the years past were unwilling to surrender the work into his hands. There were other and important places unvisited by the heralds of salvation in the district, and if he wished to preach Christ in them, there was no obstacle in his way, and he could not interfere with any other worker. He has not done this, but has planted his mission beside one who has stood alone for many weary years, and who has been exceedingly anxious for the Church to occupy other points in that region where no missionary has toiled.

We mention this act as a matter of history and without referring to other things connected with it. How such a procedure is viewed in India, can be gathered from the following extract of the *Deccan Herald* at Poonah, and seemingly an editorial:—

"I SENT you to reap that whereon ye bestowed no labor;" this seems to be what certain religionists regard as their commission from heaven. "Occupy till I come," is their policy. With such a commission and such a policy, they always direct their religious efforts, not to destitute places where the religious laborer is not already at work, but to places previously occupied, and the longer the better, by other laborers; other men labor, and they enter into their labors. The religion of these "persons, call it by whatsoever denomination they may, is simply proselytism—self-love seeking to make converts to their own opinion, disguised as the love of God seeking to win votaries to the true faith. They are zealous to a fault; they compass sea and land to make one proselyte. The end justifies any means; and the means they usually employ—temptations addressed to the love of money, when yielded to, have so demoralizing an effect on the character, so defile the conscience, that the last state of the persons they gain over is worse than the first. The Bishop of Bombay sketched a short time ago in most glowing colors the plan of his missionary operations for his diocese. He was to get out from the Propagation Society in England a little host of Propagandists; and these were to go forth an invincible army, conquering and to conquer; not, however, as the vanguard in the Holy War of the Prince of Peace, armed with the Sword of the Spirit; but as a body of Sappers and Miners, with their rituals, in a crusade to sap the works of other denominations. The Bishop, of course, marked out the places which his forces were to occupy, to some of which they have actually been sent. These are Ahmednuggur, Kolapore, Sholapore, Poona. At Ahmednuggur, and in the surrounding villages, the most successful missionary operations have been carried on for half a century; at Kolapore an eminent missionary has been at work for a decade of years, and has just been reinforced by fellow-laborers: at Sholapore missionaries have been at work for some years, superior men in every respect: at Poona missionary labors have been carried on for half a century. We do not pretend to say that all these places are fully occupied by laborers; but we do say that the laborers in these places are laboring earnestly, arduously, and successfully. We do not deny that union is strength; but we do deny that the Bishop's laborers will co-operate, or that it is intended they should co-operate, with those already at work. The intention seems to be to enter

into others' labors: to interrupt the harmony and union in which those labors are being prosecuted, by introducing discord and strife: to labor, not for the purpose of reclaiming the people from idolatry and superstition, but for the purpose of proselytizing to their own sect those already reclaimed. If all religions, and all denominations of every religion, were to follow this example and be engaged in this pursuit, and certainly all have an equal right to do so, the crusades would be renewed, and the world soon become an arena for theological strife. What will the effect of such a strife be on the people who witness it? They will say to the missionaries: You are attempting to produce amongst us a uniformity of opinion on the subject of religion upon which you yourselves are at fierce and utter variance. The effect on the proselytes themselves is ruinous. Their light goes out, and darkness visible takes its place. How great is that darkness! All take notice of it. The religion which those eclipsed luminaries profess is judged of, not by its own merits, but by their representations of it.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

As there is some doubt as to the position and work of this organization, we will state that in its spirit and aim, it is, in the truest sense, an auxiliary to the Board of Foreign Missions. Before commencing any effort to interest others and bring them into hearty reunion with the cause, those who initiated this movement, and who are devoting their time and talents to its success, sent their constitution to the Board and agreed to all that it claimed—the appointment of the missionary, the designation of her field, and the fixing of her salary. It is left to these noble ladies to do all they can among their own sex to arouse their attention as to the claims of this cause upon them, to awaken and direct their energies in the best channels, to create a higher devotion for the work, to deepen and enlarge their sympathies, to sustain the zeal and so to mass their efforts, that in this form it may so tell upon the general cause as to attract others and bring such the more speedily into vital connection with this enterprise.

It matters but little upon the work at large, whether funds are sent direct to the Treasurer of the Board, or to one who gathers together the little and the larger sums from different localities and remits them from time to time in bulk. The Board will receive all on either plan. This can, however, be easily arranged. From conversation with many of these earnest and self-denying workers, we know they have no other desire than to co-operate heartily with the Board, and do all that they can to bring all the women of our Church into living and sympathetic union with its missions and missionaries.

Then this organization is not to interfere with the regular contributions of the churches, but it is designed to reach the thousands and the tens of thousands who have done little or nothing for the evangelization of our world. It is to bring before them their personal responsibility and their duties, so as to seek by their own individual gifts and efforts, the elevation

of those who, though degraded and oppressed, yet exert a tremendous power in the maintenance and perpetuation of heathenism. Says one: "In the West, wherever the Woman's Society has been organized, there the general missionary contributions have been increased."

The great fault in many congregations is, there is no system in taking up contributions for missions, either as to time or manner. There is a lack of organization. We all know that it is the duty of such to act from within, or from love to the cause, but many do not-hence the need of external influences, of knowledge, appeals, and personal efforts to awaken their interest and lead them to action. This movement will have a blessed and a wide-spread influence in this direction.

This is not a new work-women at home and in the field have done much for this cause—all honor to such. But it is a new and advanced position. Missionaries and their wives have prepared the way for something greater and more effective among heathen and Mohammedan women, and it is important that the enlargement of the field abroad should be met by increased efforts at home. There is then a meaning and a providence in this new zeal among the Christian women of our own church at this period to band together for the purpose of providing the means to send forth a larger number of laborers, and especially of their own sex, to enter heathen homes where men cannot go, and to work with those in giving the gospel to every creature.

As unmarried ladies are needed at several stations to superintend schools, visit zenanas, and instruct the women who are secluded from direct missionary labor, as those who are at work need to be cheered and supported in their efforts; as schools are to be maintained, and female education largely increased, it is hoped that this Society, with many other concurring helps, will give a new impulse to the cause and bind together all the females of our church in one grand and common effort for the elevation and spiritual improvement of all whom they can reach in pagan lands.

COMMUNICATIONS FROM THE MISSIONS.

THE CHINESE MISSION, AND THE MEMORIAL FUND.

The Synod of the Pacific at its late meeting passed the following resolutions: "That the Committee on the Memorial in their judgment may seem best, to secure \$50,000 for the enlargement of the permanent work among the Chinese in California."

Mission to Chinese in California commodations are needed for this Mission, is evident to all who are conversant with the work which is performed in connection with this Mission, and which is proposed for the future.

This mission was organized in 1852, The building then erected, and which answered the necessities of the work Fund be instructed to take such steps, as while in its infancy, is all we have at the in their judgment may seem best, to present time, while the work of the mission has greatly advanced.

There was then but one missionary in the field; there are now two in the ser-That more extensive and better ac-vice of our Board, with Chinese assistants.

The only buliding this mission has for its use is a house 36x44 feet, with two stories and a basement, and in this are crowded the chapel, school rooms, and family rooms.

There is a pressing and immediate necessity for a large and attractive audience room for preaching; for larger and more convenient school and lecture rooms, with rooms for library, reading, conversation, and class rooms, with apartments for assistants, resident students, etc., without speaking of accommodations for the families of the missionaries.

The reunited Church, wishing to express her gratitude to Him whom we own as King and Head, has proposed to raise a Memorial Fund, devoting the money thus raised to objects which we trust will advance the interests of our Redeemer's kingdom, and what plan more acceptable to our Lord can be proposed than that in which we obey His last command to "Preach the gospel to every creature?"

While this mission endeavors to operate on all the Chinese in California, as far as possible, by means of traveling colporteurs, tract distribution, and out-stations, still our centre of operations must be San Francisco, where there is a permanent Chinese population of say 10,000 with many temporary residents, and where we meet at one time or another almost every Chinaman who comes to America, for at this port the immigrant lands, and hither he comes when he takes passage again for home.

What more worthy object can the Church propose as one of the things to be done by means of this Memorial Fund than to put the mission in possession of buildings adequate and suitable for its work?

Let donors, therefore, if they will, remember this cause especially in their contributions, and while they do it they may hope that they are aiding a work which promises to do much towards furnishing China itself with enlightened and energetic native teachers; for those who are converted here, if filled with the Spirit of Christ, will go home to publish the news of salvation amongst their countrymen.

We take the above from The Occident, of December 3, and commend its views to making Memorial gifts.

on the ground, and for a long time it was repeat in subdued tones, "Mama Nassau

the only one. It is still greatly the best agency at work for the salvation of these people, as the missionaries are not only men of the best qualifications generally, but possess a knowledge of the Canton dialect, which is invaluable, inasmuch, as all these Chinese are from the province of Canton. These brethren ought to be placed in the best circumstances for the prosecution of their work. This work has a double bearing, first on ourselves and our own country, and next on the great population of China, as all these California Chinese expect to return to their own country. In this respect, this work is greatly important. If these Chinese should go back as Christians, how vast would be their influence! Already has this mission yielded precious fruit in this way.

We are glad to see that our ministers and people in the Pacific States are taking a deep interest in this movement for larger buildings. And we hope many in States east of the Rocky Mountains will second and supplement their liberal gifts.

Corisco Mission, W. Africa.

Mrs. Mary C. Nassau.

"SHE is not dead, but sleepeth," "for so he giveth his beloved sleep." words of sacred writ came clearly and forcibly to my mind, after the first stunning shock we experienced on hearing of the death of our beloved sister Mrs. Nas-"Death loves a shining mark," and how is this illustrated in the case before us? Our loveliest, our best, and most devoted sister has been taken. We can say of her, as of but few, she had not an enemy; but oh, how many friends! Says one, "I never so felt the death of a comparative stronger before," and, indeed, no one felt her long to be a stranger. I can the earnest consideration of those who are see the tears spring to the eyes of the dark-browed sons and daughters of Ethi-Our mission to these Chinese was first opia, for whom she lived and died, as they

awendi" (Our Mother is dead). And well they may feel it, for they are orphans indeed.

Years ago she turned away from all the allurements of home, friends, position and influence, and at her Saviour's bidding turned her glad and eager footsteps to the darkest of all lands, and there she lived, loved, labored and died, and from thence she went to her reward, ere this she has cast her bright crown at the Saviour's feet with many jewels. She heard the voice and followed the footsteps of the good Shepherd, though the path lay through much of trial and self-sacrifice; but when the way became too rugged, and her strength exhausted, he has taken her to his bosom.

Oh! that we were all thus, "Meet for the inheritance of the saints in light." And how shall we become so? By following the noble example she has left, and which can never be forgotten by those who knew her. Let this Mary, like Mary

And of Bethany, be a leading star to guide whans wise women to Christ: to teach them not like the pensive recluse, to live only in all in and for themselves, but to go forth as did she to bless the perishing and unpitied of the earth. To give to the Saviour as did she, the dew of their youth, and God will accept the sacrifice. God has taken her from us, and we can only say, as she was wont to, under circumstances of trial, "He doeth all things well."

"Go, gentle spirit, to thy wish'd-for rest; Thy work was done; thy Saviour's will obeyed;

His presence was with thee in every scene Of duty and trial, and when He Saw fit that thou should'st leave thy toils and come

To Him, 'twas best, 'twas infinitely best, To change the dimmer sphere of earth for Heaven,"

Our hearts bleed for the bereaved husbandon that lonely shore, and the motherless babes, but for them, too, God cares; with Him we leave His own.

C. DE HEER.

Mission House, December 20th, 1870.

THE excitement in the north of CHINA has greatly abated, and in Tungchow Rev. Mr. Mateer writes that there is a great revulsion in the state of the public mind towards missionaries. The authorities had requested their return and guaranteed protection. This would soon take place, when it is hoped the late commotions would work to the furtherance of the gospel. The work in the Shantung province was wearing a most encouraging aspect when these trials came. Some 70 have been added to the churches of Tungchow and Chefoo during the year. No special news from the other missions.

The Rev. Mr. McFarland of Petchaburi, Siam, speaks encouragingly, Aug. 6, of the character and work of the native assistants and of some efforts to awaken an interest in Divine things among the people. The reports from Chiengmai continue good. Mr. McGilvary speaks under date of Aug. 22d, of one, a princess by birth, yet not ashamed to make an honest living by her labor, who had applied for baptism; also a Chinese cook in his employ. Hopes are entertained of the conversion of the widow of one of the martyrs.

The news from India is favorable. At Rawal Pindi, several who have been attending religious services as inquirers, have asked for baptism. The Main School at Lahore contains 380 pupils, and in the 17 branch schools are 1036, besides 60 adults who attend a night school, studying the English language and the English bible. Three adults have been admitted to the church by baptism. Mr. Carleton is at work among the mountains, where he has established a village for native Christians

and where he has a number of inquirers. To the church at Mynpurie seven persons were lately received by certificate from other churches. There is more zeal among the members for the cause of Christ. The arrival of Rev. R. G. Wilder and his family at Kolapoor is noticed on another page.

The burden of the cry from SYRIA is for a reinforcement. We hope soon to have several new men for that and other fields.

The work in Western Africa wears a chequered hue. Rev. W. Walker dwells on the desolating effects of rum at Gaboon, and the number it is destroying. From Corisco comes the sad news of the death of Mrs. Nassau, wife of Rev. R. H. Nassau, M. D., which took place on September 10th. She was a noble, self-sacrificing woman, an earnest Christian, and a devoted missionary. Her loss to Africa and to dear friends is great. The husband will be remembered by many at a throne of grace, and the mourning ones will find, no doubt, the sweet comfort of sympathy and of grace. This is an additional appeal for helpers for that field. Rev. H. W. Erskine speaks in his letter of Nov. 4th, of an interesting Sabbath spent at Samsonville, Liberia, where Mr. Flournoy labors. Three persons were received into the communion of the church, one of them "an old heathen queen," whose husband was in his day the most powerful of chiefs. She was baptized by the name of Lydia. The scene at the communion table as the mother and the daughter sat down together for the first time, was most affecting to both Christian and heathen.

The Rev. George Ford writes of the happy death-bed scene of an aged man among the Senecas, and of his urging just before his departure the momentous importance of true religion upon the unconverted, and particularly mentioned his desire for the conversion of his adult son who was present. Rev. J. Menaul had reached Fort Wingate, New Mexico, and had visited the Zuni Indians, who were anxious for a teacher, and were ready to receive a missionary.

The laborers among the Chinese in California are very anxious for buildings suited to the present condition of their work, and in a more central locality than the one now owned by the Board. On another page is a statement of their wants. Will not the Church meet this pressing demand? A promising young Chinese expected to unite with the church at the next communion.

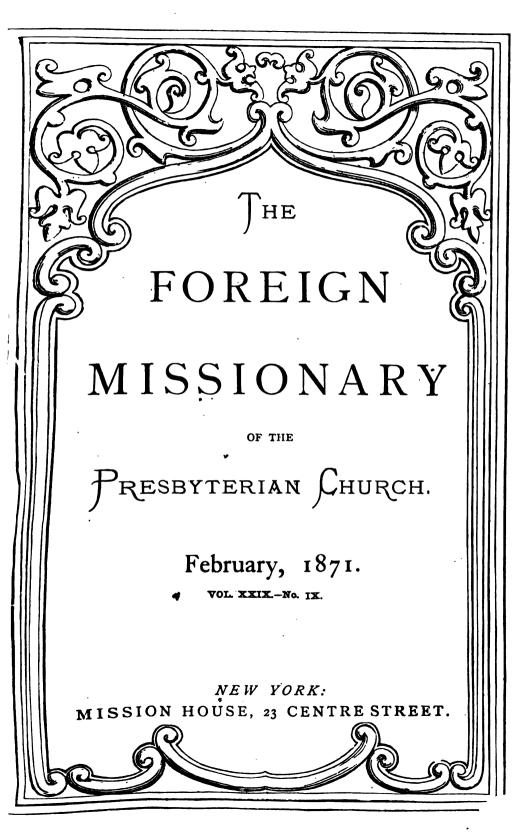
The advance of the truth in Brazil is steady. The church at Rio had moved into their new hall, which is larger and more appropriate than the one lately occupied; the congregation had increased. From Brotas Mrs. Lenington writes of the encouraging progress of the work. Much has been already gained in that place. Mr. Lenington was absent on a missionary tour.

DONATIONS TO THE	1st ch, Albany
BOARD OF FOREIGN MISSIONS	Pby of Troy.
IN NOVEMBER, 1870.	1st ch, Cohoes 54 88 Johnsonville asb sch 10 00
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STROD OF ALBANY.	STROD OF BALTIMORE. Phy of Baltimore.
Pby of Albany.	Aisquith St. ch
1st ch, Schenectady, 600, sab sch, 75\$675 00 West Galway ch, 83, sab sch. 7	Aisquith St. ch 90 48 13th ch sab sch 21 00 Barton sab sch 10 00 Harmony ch 49 99

Pby of Rio de Janeiro.	Pby of Shenango.
Bio de Janeiro chapel, from a friend 5 00	Hermon sab sch. to sup, child at Dehra and
Pby of Washington Oity.	Saharanpur 51 88 Slippery Rock sab sch 4 80
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Georgetown ch, Juv. Miss. Soc	SYNOD OF GENEVA.
401 77	Pby of Chemung.
	Eddytown ch 18 00
SYNOD OF CINCINNATI.	Pby of Geneva.
Pby of Cincinnati.	Geneva ch
1st ch, Walnut Hills	111 66
MOTSE, L. D 00 00	SYNOD OF HARRISBURG.
Pby of Portsmouth.	Pby of Carlisis.
Mt. Leigh ch	Pine St. ch, Harrisburg
905 84	Pby of Huntingdon.
STROD OF CLEVELAND.	Academia sab sch 10 00 Alexandria sab sch 40 00
Pby of Cleveland.	Shade Gap sab sch
Memorial ch, Cleveland, mo con 6 90 Willoughby ch 5 00	Pby of Northumberland.
Pby of Mahoning.	Great Island sab sch, 9.74, Infant Class, 51c 10 25 Bohrsburg ch, Female Miss. Soc
Hubbard ch 8 40	830 49
Rehoboth ch	SYNOD OF ILLINOIS CENTRAL.
Pby of St. Clairsville. Rock Hill sab sch	Pby of Peorla.
Nottingham ch	Broad St. ch, Knoxville
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Pby of Steubenville.	SYNOD OF ILLINOIS, NORTH. Phy of Freeport.
Pby of Steubenville. Augusta sab sch 8 00 Ridge ch 15 00	SYNOD OF ILLINOIS, NORTH.
Pby of Staubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 13 70 Island Creek ch sab sch 25 00	SYNOD OF ILLINOIS, NORTH. Phy of Freeport.
Pby of Steubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 12 70 Island Creek ch sab sch 25 00 Bethlehem ch 8 60	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena
Pby of Steubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 12 70 Island Creek ch sab sch 25 00 Bethlehem ch 8 60 216 41	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena
Pby of Steubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 12 70 Island Creek ch sab sch 25 00 Bethlehem ch 8 60 216 41 Synod of Columbus	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena
Poy of Steubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 12 70 Island Creek ch sab sch 25 00 Bethlehem ch 8 60 216 41 SYNOD OF COLUMBUS. Pôy of Marion.	SYNOD OF ILLINOIS, NOBTH. Poy of Freeport. 1st ch, Galena
Poy of Steubenville. Angusta sab sch 8 00 Ridge ch 15 00 Wellsville sab sch 12 70 Island Creek ch sab sch 25 00 Bethlehem ch 8 60 216 41 SYNOD OF COLUMBUS. Pôy of Marion.	SYNOD OF ILLINOIS, NOBTH. Poy of Freeport. 1st ch, Galena
## Pby of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NOBTH. Poy of Freeport. 1st ch, Galena
## Prop of Steubenville. Angusta sab sch	SYNOD OF ILLINOIS, NORTH.
### Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NOBTH. Poy of Freeport. 1st ch, Galena
### Prop of Steubenville. Angusta sab sch	SYNOD OF ILLINOIS, NOBTH. Phy of Freeport. 1st ch, Galena
### Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NOBTH.
### Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NOBTH.
## Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NORTH. Poy of Freeport. 1st ch, Galena. 68 75 Poy of Ottawa. 8 00 71 75
## Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena. 68 75 Phy of Ottawa. 8 00 71 75
## Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena. 68 75 Phy of Ottawa. 68 75 Phy of Ottawa. 8 00 71 75 SYNOD OF ILLINOIS, SOUTH. Phy of Atton. 13 00 1st ch, Jerseyville. 51 85 Sparta ch, Union sab sch, to sup. Miss Jerome, India 51 55 Phy of Mattoon. 1st ch, Tuscala. 45 89 142 20 SYNOD OF INDIAMA, NORTH. Synodical Collection. 56 35 Phy of Ft. Wayne. 15 15 15 15 15 15 15 1
## Prop of Steubenville. Angusta sab sch	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena. 63 75 Phy of Ottawa. 68 76 Phy of Ottawa. 8 00 71 75 SYNOD OF ILLINOIS, SOUTH. Phy of Atton. 13 00 1st ch, Jerseyvile. 51 85 Sparta ch. Union sab sch, to sup. Miss Jerome, India. 81 55 Phy of Mattoon. 1st ch, Tuscala. 45 89 142 20 SYNOD OF INDIANA, NORTH. Synodical Collection. 56 35 Phy of Ft. Wayne. Liberty ch. 5 81 New Lancaster ch sab sch. 5 73 53 75 54 75 55
## Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NORTH. Poy of Freeport. 1st ch, Galena. 68 75 Poy of Ottawa. 8 00 71 75
## Prop of Steubenville. Angusta sab sch	SYNOD OF ILLINOIS, NORTH. Phy of Freeport. 1st ch, Galena. 63 75 Phy of Ottawa. 68 00 71 75 For of Atton. 18 00 11 17 18 18 18 18 18 18
## Prop of Steubenville. Augusta sab sch	SYNOD OF ILLINOIS, NOBTH. Poy of Freeport. 1st ch, Galena. 68 75 Poy of Ottawa. 8 00 71 75

SYNOD OF IOWA, NORTH.	Pby of Morris and Orangs.
Pby of Dubuque. Independence Ger.ch	1st ch, Morristown, quarterly coll
	Pby of Newark.
Pby of Waterloo.	1st ch, Newark, 887.41, to con. Rev. James L.
Salem ch sab sch 19 10	Dennis, L. M., 50
17 10	Wickliffe ch. 8 66
SYNOD OF IOWA, SOUTH.	1st ch, Newark, 887.41, to con. Rev. James L. Dennis, L. M., 50 487.41 3d ch, 28.22, sab sch, 47 75.23 Wickliffe ch. 86.66 High 8t. ch. 401.07 2d ch. 150.69
Pby of Iwwa City.	Pby of New Brunswick.
1st ch, Davenport 80 00	
1st ch, Davenport 80 00 Clarence ch 20 00 Muscatine Ger. ch 5 00	1st ch, Cranbury
55 00	sab sch, 6.50
SYNOD OF KANBAS.	Pby of Newton.
Pby of Topeka. 1st ch, Holston	Branchville ch
1st ch, Holston 8 90	1st ch sab sch, Cedarsville
SYNOD OF LONG ISLAND.	Deckertown ch, Miss Emily Whitaker 80 (0
Pby of Brooklyn.	Pby of West Jersey.
	Bridgeton 2d ch 26 40 Pittsgrove ch 75 00
Genevan ch	
Ross St. ch	2,128 64 Synod of New York,
South 8d st. ch, Williamsburg	SINOD OF NEW 1 ORK.
Throop Av. ch, mo con 20 20 Genevan ch 86 50 1st ch, kemsen St 85 52 Ross St. ch 116 36 South 3d st. ch, Williamsburg 30 08 1st ch, Edgewater S. l 50 00 Green Point ch 38 18	Pby of Hudson.
Pby of Long Island.	Florida ch
Selden sab sch	Haverstraw Central ch sab sch, to sup. Miss Thompson at Dehra
Pby of Nassau.	Poy of New York.
Astoria ch. mo con	Brick ch chapel
. 418 62	Houston and Thompson St ch
SYNOD OF MICHIGAN.	University Place ch, mo con
Pby of Detroit.	Pby of North River.
South Lyon ch sab sch 7 50	Calvary ch, Newburgh 45 06
Pby of Monros.	Milton ch
1st ch, Raisin 17 00	Pby of Westchester.
1st ch, Monroe	South Salem ch, two quarterly contributions
195 08	Dy the Pastor
SYNOD OF MINNESOTA.	North Salem ch sab sch 8 00 South East ch sab sch 5 40 Yorktown ch 58 00
Pby of St. Paul.	Yorktown ch 58 00
Westminster oh, Minneapolis 2 28	18,817 88
SYNOD OF MISSOURI.	SYNOD OF PHILADELPHIA.
Pby of Ozark.	Pby of Chester.
Bethel ch 6 00	1st ch, Darby 9 25
The ad Oil Tards	Pby of Lackawanna.
Fulton Ger. ch. Ladies' Soc	Harford ch
Fulton Ger. ch, Ladies' Soc	Newton sad scn
891 00	Poy of Lenigh.
SYNOD OF NEW JERSEY.	Hokendauqua sab sch, dying gift of Hattie Martin
Pby of Elizabeth.	Martin 1 05 New Boston sab sch 7 00 1st ch sab sch, Mahanoy City 84 50
Perth Amboy ch 100 00 1st ch, Cranford 16 00	Pby of Philadelphia Central.
Pby of Jersey City.	
Pby of Jeresy City. 1st ch, Paterson 94 00 1st ch, Jersey City 28 30	Cutler

Pby of Philadelphia, North.	Pby of Geneses.				
Abington ch					
Pby of Philadelphia South.	hardt, L. H				
Wharton St. ch	Pby of Genesee Valley.				
Pby of Westminster.	Almond ch				
Slaterville ch, 80, sab sch, 88118 00	Pby of Niagara. Youngstown ch				
471 75	Pby of Rochester.				
SYNOD OF PITTSBURG.	Groveland sab sch				
Pby of Blairsville.	197 84				
Cross Roads sab sch	SYNOD OF WISCONSIN.				
New Salem sab sch	Pby of Winnel ago.				
Poy of Redstone.	German ch, Maryville				
Dunbar Furnace Miss. sab sch, for Benita 51 (0 McClellandtown sab sch	Pby of Wieconsin River.				
McClellandtown sab sch. 6 18 Middletown sab sch. 2 00 Dunlap's Creek sab sch. 11 12 Woodvale sab sch. 11 48 Laurel Hill sab sch. 5 70	Pulaski ch. 10 00 Lake View sab sch. 5 10 28 10				
Pby of Washington.	Total receipts from churches\$21,111 88				
1st ch, Wheeling, West Va., 50. sab sch, 20 70 0	Legacies.				
Forks of Wheeling ch, Mt. Leon sab sch, for Mynpurie sch	Legacy of William Gasten, Brooklyn, N. Y 900 00 Restate of Rev. w. N. Mebane, N. C				
69, little Jas. Chany, 8	Legacy of W. McClintock, Pittsburg. Pa445 00 Patterson Estate				
Pby of West Virginia. Beech Glen sab sch	789 25				
	DINOS OS MAST ISSUEDO CHOSOM.				
SYNOD OF TOLEDO.	5th Ref. Presb. ch, Phila., for sup. of Mission aries in India				
	MISCRITANDONS				
Pby of Bellefontains.	MISCELLANEOUS,				
1st ch sab sch, Urbana, to sup. child at Ga- boon	H. M. Lane, 5; Nov. Coupon, 8; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N.Y., 5; Rev. E. D. G. Prime, D. D. thank-offering for Syria Mission. 500:				
1st ch sab sch, Urbana, to sup. child at Gaboon	H. M. Lane, 5; Nov. Conpon, 8; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N.Y.,5; Rev. E. D. G. Prime, D. D., thank-offering for Syria Mission, 500; Sylvan Retreat sab sch, Md., 5; an aged widow of the Presb. ch, per Theo. Williams, Esq. 810.60, James G. Baldwin, Middletown, Ct., for California, 5; D. M. H., 20; Key. H. C.				
1st ch sab sch, Urbana, to sup. child at Gaboon 22 10 Milmore ch 10 00 Pby of Huron. 25 00 1st ch, Bloomwell 25 00 Florence ch 14 26 kirmingham ch 6 74	H. M. Lane, 5; Nov. Conpon, 8; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N.Y.,5; Rev. E. D. G. Prime, D. D., thank-offering for Syria Mission, 500; Sylvan Retreat sab sch, Md., 5; an aged widow of the Presb. ch, per Theo. Williams, Esq. 810.60, James G. Baldwin, Middletown, Ct., for California, 5; D. M. H., 20; Key. H. C.				
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1st ch sab sch, Urbana, to sup. child at Gaboon	H. M. Lane, 5; Nov. Coupon, 3; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N. Y., 5; Rev. E. D. G. Prime, D. D., thank-offering for Syria Mission, 500; Sylvan Retreat sab sch, Md., 5; an aged widow of the Presb. ch, per Theo. Williams, Esq. 810.60, James G. Baidwin, Middletown, Ct., for California, 5; D. M. H., 20; kev. H. C. Cheadle and wife, Ohio, 5; Greenhill, Mrs. Morris' class of girls, for Rawal Pindi sch, 5; John B. Love, Phila, 25; Sco. of Inq. Union Theolo. Sem'y, 80; Rev. W. B. Faris and wife, Neoja, Ill., 525; Hope, 5; Genl. G. Loomis, 260; W. H. 5; contents little girls' mission box, Glasgow, O., 1; Mrs. Luther Halsey, 4; A friend to France, Harlem, 5; Isabella, for Am. Indians, 80; Cash, 100; "O," Phila, 26; J. D. L., 50; Cash, 2; Mrs. C. Williamson, South Hadley 5; A student, for France, 2; Prof. B. N. Martin, N. Y. Huitt, for France, 18 50. W.				
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1st ch sab sch, Urbana, to sup. child at Gaboon	H. M. Lane, 5; Nov. Coupon, 3; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N. Y., 5; Rev. E. D. G. Prime, D. D., thank-offering for Syria Mission, 500; Sylvan Retreat sab sch, Md., 5; an aged widow of the Presb. ch, per Theo. Williams, Esq. 810.60, James G. Baidwin, Middletown, Ct., for California, 5; D. M. H., 20; kev. H. C. Cheadle and wife, Ohio, 5; Greenhill, Mrs. Morris' class of girls, for Rawal Pindi sch, 5; John B. Love, Phila, 25; Sco. of Inq. Union Theolo. Sem'y, 80; Rev. W. B. Faris and wife, Neoja, Ill., 5:25; Hope, 5; Genl. G. Loomis, 2:6); W. H. 5; contents little girls' mission box, Glasgow, O., 1; Mrs. Luther Halsey, 4; A friend to France, Harlem, 5; Isabella, for Am. Indians, 80; Cash, 100; "O," Phila, 26; J. D. L., 50; Cash, 2; Mrs. C. Williamson, South Hadley 5; A student, for France, 2; Prof. B. N. Martin, N. Y. Uni'ty, for France, 12:50; W. H. Logan, Carlisle, Pa., 10; A friend of Missions, 5; A dying gift of Miss Isabella M. Miller, late of North Eenton, ohio, to con.				
1st ch sab sch, Urbana, to sup. child at Gaboon	H. M. Lane, 5; Nov. Coupon, 3; Martha E. Denniston, Hollidaysburg, Pa., 5; Mrs. Hester Ayers, N. Y., 5; Rev. E. D. G. Prime, D. D., thank-offering for Syria Mission, 500; Sylvan Retreat sab sch, Md., 5; an aged widow of the Fresb. ch, per Theo. Williams, Esq., 810.60, James G. Badwin, Middletown, Ct., for California, 5; D. M. H., 20; Rev. H. C. Cheadle and wife, Ohio, 5; Greenhull, Mrs. Morris' class of girls, for kawal Pindi sch, 5; John B. Love, Phila, 250; Soc. of Inq. Union Theolo. Sem'y, 80; Rev. W. B. Faris and wife, Neoja, Ill., 525; Hope, 5; Geenl. G. Loomis, 2.50; W. H., 5; contents little girls' mission box, Glasgow, O., 1; Mrs. Luther Halsey, 4; A friend for France, Harlem, 5; Isabella, for Am. Indians, 80; Cash, 100; "O," Phila, 26; J. D. L., 50; Cash, 2; Mrs. C. Williamson, South Hadley 5; A student for France, 2; Prof. B. N. Martin, N. Y. Uni'ty, for France, 12.50; W. H. Logan, Carlisle, Pra., 10; A friend of Missions, 5; A dying gift of Miss Isabella M. Miller, late of North Eenton, Ohio, to con. Levi A. Miller, L. M., 30				
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THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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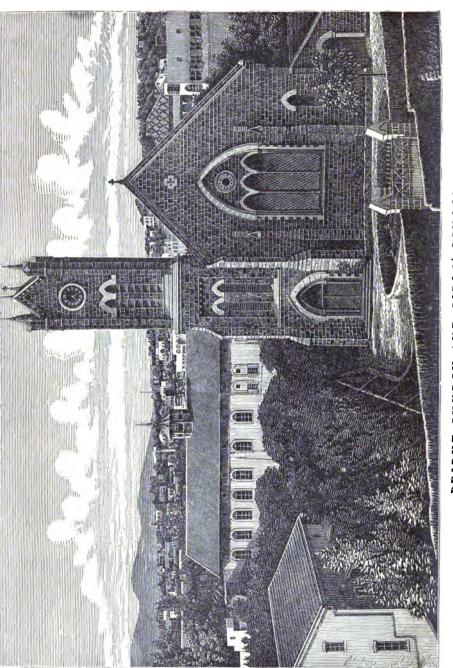
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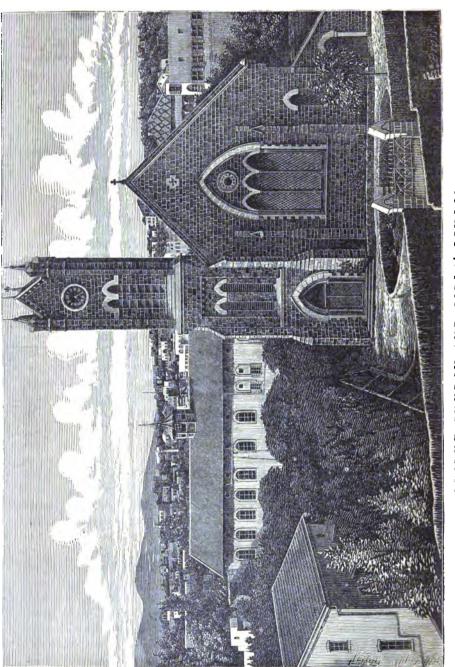
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BEIRUT CHURCH AND GIRLS' SCHOOL.





BEIRUT CHURCH AND GIRLS' SCHOOL.

FOREIGN MISSIONARY.

FEBRUARY, 1871.

MISSIONS OF THE PRESBYTERIAN CHURCH.

"FOREIGN MISSIONS ARE GOOD."

We recently noticed this expression connected with a report of a great meeting for Home Missions. This admission would have been worth much a hundred years ago. Then a vast majority in the Church were asleep on the subject; while not a few, high in her ranks, were violently opposed to all efforts to evangelize the world. Bishops and presbyters declared in public, within this period, that the command to give the Gospel to all nations died with the apostles. If there are no virulent opposers to this work in the Church to-day, there are some within her pale who act as if the cause had no claims upon them, and even some who say openly, that duty is confined to their own country, and, though able to do much, give nothing to the perishing in other lands.

Foreign Missions are good. So thought the Father, when he declared to His Son: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" so thought Jesus, our Ransomer, when, after he had finished the work of our salvation, and before he ascended to glory to wait for the travail of his soul out of all lands, he enjoined his people on different occasions to "go into all the world, and preach the gospel to every creature;" so thought the Spirit, when he thrust the apostles out of Jerusalem, and sent them everywhere preaching the word; so thought the early Christians, as they "sounded out the word of the Lord" among many peoples; and so has our Church declared in every possible form and occasion, as she has sought in every judicatory to set forth this "good," and press it upon every heart and conscience.

Foreign Missions are good. Good it surely is, to work in harmony with the Father's will, to obey Christ's behests, to respond to the Spirit's teachings, to seek the highest spiritual welfare of man, and bring back a revolted world to the allegiance of Heaven; good to bring our race under the noblest principles of action, and into contact with truth that can elevate, reform, enlighten, and direct; good to overthrow idolatry, stop heathenish practices, propagate order, comfort, and liberty, to diffuse intelligence, and advance the purest forms of civilization; good to break the power of evil, help forward the cause of righteousness and truth, illumine the dark portions of the earth, and seek to establish everywhere a reign of law, purity, and spiritual progress. This the cross can alone effect, and this the Gospel alone unfolds. The man then who goes forth to the benighted and preaches a crucified Saviour—who goes to the dark portions of the earth, bearing with him that which, in the hands of the Spirit, can alone transform and save its guilty inhabitants, is not only doing a good, but the greatest good that he is capable of achieving. He is working in the fullest symphony with Christ's work on earth, and his reign in glory.

Foreign Missions are good. Most assuredly to all who engage in them. Many years ago, one wrote: "O, how I long to be received into the universal system of love, and to embrace every occasion of doing good, as food to an appetite, and the refreshment of nature." No other work is so adapted to accomplish this, as that which embraces the whole brotherhood of man. It takes within its sweep that which Christ took in when he gave himself a sacrifice for sin, and commanded that this grand truth should be proclaimed to all people. To do good, and to communicate, is a law of His kingdom; and no man can work under the impulse of the Spirit, to make the kingdoms of this world the kingdom of our Lord and of His Christ, without benefiting others, and in the act obtaining blessings himself. Such labor identifies him with his Master in His work of mercy; with the Holy Ghost in His effective operations; and with the ministering spirits sent forth to minister to the heirs of salvation; and in such an effort, and with such company, he is surely doing and receiving good.

Foreign Missions are good. But why only a good? Is there something better for the Church's efforts, prayers, and gifts? Yea, verily; and that is pursuing the apostolic practice, "beginning at Jerusalem." This was a glorious annunciation of the risen Lord; the gospel was for Jerusalem sinners—for his very murderers. This was uttered when his sacrificial blood was scarcely dry, to show them that his love could not be quenched by the nails, the spear, or the thorns; to show them that he had triumphed; that his claims were authenticated; and that, in their very midst, the power of the truth would be seen among those who would come from many countries. If the Gospel could save a Jerusalem sinner, then it was suited to all lands, and could pull down the strongholds of Satan. This announcement, when properly viewed, is one of the strongest passages for the foreign missionary work. But, if the Church begins at Jerusalem, must she tarry until it is wholly evangelized? What said the Great Head of the Church, as he drove out those from Jerusalem, and scattered them everywhere to preach the word. Why, then, should any in their love for the home work, entrench themselves behind Jerusalem to avoid the foreign work. But home is not Jerusalem. Home is evangelized. No man in it need live without a knowledge of Christ. There is an evangelical minister for every 800 or 900 of the people, and a Bible for every reader. And here, what a difference on this point between our language and that of the Bible. We talk of home. God speaks to us in it of the great world field. We dwell upon the needs of our country. God brings before us the crushing necessities of those that are beyond. We speak of the Christian, being a light to those that are around him; the Saviour calls him the light of the world. We think and act as if foreign missions was a specialty—something outside of what the Church is to do—when, in reality, it is her great work. The missionary spirit is not barely the prerogative of those who go forth to the unevangelized, but of all who have tasted that the Lord is gracious. Every one who is for Christ must be for the world. It is to be conquered for him.

But, admitting all that is said of the necessities of our own country, and they are many; acknowledging our obligations to it, and they are strong; do they interfere with our great and solemn duty to the heathen? Home is taken care of, not by one society but by scores, but every denomination has only a single organization for the countless myriads in vast continents. But independent of this, can meeting the claims of home cancel the demands of the foreign field? Can payment thus be made? Verily not. If Paul was a debtor to the Jew, he was also to the Gentile, and he paid the debt. So must we. The heathen have claims upon us. This is written clearly, fully, and in every form in the word, and illustrated and enforced by his Providence, and we must meet these demands. How? By bending every effort to the objects around us and giving only a little of our strength to the foreign field, or by rising to a proper conception of what the latter is, and of its potent influence upon the highest interests and advancement of the former.

There is a feeling among some that the best way to carry forward Christ's kingdom is first to evangelize home, or stay at Jerusalem, to use their own figure, until it is completely subdued to Christ, then branch out and preach in the regions beyond.

These men would have brought Paul and Barnabas to Jerusalem and kept every Apostle in Judea. This is not God's method. He gives the greatest field for exertion; the grandest motives for action; assuring us that no man can pray and toil for the heathen without thinking, planning, and laboring for the destitute around him. The church grows by aggression. The mind is enlightened, the affections elevated, the soul strengthened by self-sacrifice, and home was never cared for as it has been since the missionary spirit has been cherished and grown.

Let no one then regard foreign missions as something extraneous, or as not bound up with the life and power of the Church; let no one array two duties against each other, or put one where God has never placed it.

Let no one act from a lesser motive when the greatest is to sway the soul and impel it to the noblest movements and action for the lost; let no one sever himself from missionary activities and Christ-like sympathies when he has to come under the power of these for the accomplishment of the greatest good; and let no one feel that he can turn a deaf ear to the cries of bleeding humanity, and to the appeals that come from many lands for the Gospel of the Son of God, and be guiltless.

BEIRUT MISSION BUILDINGS.

In the earlier days of the Mission, when Beirût was still a wretched Turkish seaport, enclosed by walls, a garden outside the gates was purchased for mission premises. The cost was less than a thousand dollars; the property to-day, without improvements, could not be bought for, perhaps, twenty times that sum. It is now in the heart of the city, on elevated ground, and adjacent to the principal streets.

The graceful and substantial church, recently completed, is a prominent object from nearly all points. It is seventy-five feet long, by fifty broad, built of cream-colored stone, neatly squared, with trimmings of still lighter material. It has sittings for 450 people, and is generally well filled, often crowded, with representatives of different sects. In deference to Oriental custom, a curtain separates the men and women. Students from the College, and pupils from the various boys' and girls' schools, form part of the audience. The Anglo-American community, and friends in this country, contributed liberally that the building might also be made suitable for services in English for foreign residents, and the large number of travellers passing through. The Scotch mission to the Jews likewise gave generous aid, as their missionary acts as English pastor. The edifice, however, belongs wholly to our own Board. A native church-member furnished the melodeon, ladies and children of the city provided the pulpit, and a lady in New York gave the chandeliers. A fine clock was also presented by American friends, and a good bell is soon to be added.

The long building behind the church, and to the left of the picture, is the Female Seminary. It is two stories high, and has accommodations for forty or fifty boarders, and as many day scholars. There are, at present, seventy-five in all; Protestants, Maronites, Greeks, Moslems, and Druzes. The language of the institution is Arabic, although English and French are taught to those whose parents desire it; and a few are learning to play upon the piano, as wealthier natives begin to think this an essential accomplishment. All receive careful Bible instruction, and learn to sing, with peculiar delight, the Sunday-school hymns so familiar in America. Some of the pupils are being trained for teachers. Miss Everett is the able and devoted Principal, and Miss Jackson and Miss Loring have recently gone to join her. They are all supported by the Ladies' societies of this country. This school, it is hoped, will soon become an efficient centre of "Woman's

work to women" in that land. Their teachers have ready access to the homes of the pupils, and to the large circle of relatives and acquaintances beyond. Scholarships are greatly needed, to enable children of poor Protestants, and others, especially from the mountain districts, to be brought under the influence of this school. Eighty dollars annually will board and clothe a girl.

Under the shade of those beautiful "Pride-of-India" trees, the children play and practice calisthenics. It was under these same trees that the missionaries, during the hot summer subsequent to the terrible massacres on Mt. Lebanon, gave food, clothing, and the "Bread of Life" to thousands of poor refugees.

In the extreme left of the picture a portion of the "Press" building is seen. Here matrices and type for the elaborate Arabic fonts are manufactured, the electrotype process is carried on, and the printing done with two steam-presses. Six editions of the Scriptures, of various sizes, have already been prepared, including one with voweled points, like the Koran, especially for Moslem readers, and a pocket Bible just issued. Parts of the Gospels have been arranged for the blind, by an adaptation to Arabic of Moon's system.

Five or six millions of pages are annually sent forth from this Press, not only to all Syria, but to Egypt and remoter parts of both Asia and Africa. Among recent publications are "Edwards' History of Redemption" abridged; a "Guide to the Study of the Bible;" a book of familiar directions respecting prayer and kindred subjects, for families and native helpers; Bogatsky's "Golden Treasury;" a tract containing Father Hyacinthe's letter, with an account of his life; and several educational books. A monthly "News of Missions" is published, with illustrations.

The power of this press, located in Beirut, has become so manifest and important for Evangelical work, among all the vast Arabic population of the East, and, on the other hand, Jesuits and others are making such vigorous efforts to establish presses of their own, which shall control the literature of this race, that an imperative necessity now exists to give larger facilities to the Mission press, and enable it to maintain its present commanding position. It is, therefore, proposed to occupy a portion of the space between the church and the "Press" by an addition to the latter, the exterior to harmonize somewhat with the general style of the church and to contain a large sales-room and depository for the Scriptures, religious books, tracts, educational and other works, with the needed accommodations for the press, and various operations of the mission. This "Bible and Missionhouse," facing a leading street, and under the shadow of the church tower, will not only be a convenient depot for the city and vicinity, but will be a centre to which mountaineers, and people from the interior, coming to Beirût for business, may be easily directed by missionaries or native helpers in their own town or neighborhood. Indeed, from many of the Lebanon villages the Mission premises can be readily pointed out miles away.

Too great importance can scarcely be given to these substantial structures, which, in their very size and position, in addition to their immediate use, stand out before the people as solid arguments for Protestantism. They proclaim the *power* and *permanency* of the type of Christianity now planted among them. Those who erect such buildings, they know, have come to stay. Just beside the "Press," but not seen in the sketch, the Mission cemetery, beneath the shade of its cypresses, treasures the precious dust of the Fathers whose memory is so sacred in missionary annals.

Behind the school, and close at hand, are the dwellings of some of the missionaries, and a few rods distant, the temporary premises of the College. All around towards the south, are scattered the white and picturesque houses of the city, seeming, from the range of Lebanon which towers up upon the east, to be embedded in trees and hedges.

Beirût, whether seen from the sea as the morning sun rises above the mountains, or, later in the day, from any of the surrounding hills, is one of the most beautiful cities on the shores of the Mediterranean. Leaders of the various sects of the land, not slow to discern its growing importance, are beginning to make it the centre of their own religious and educational operations. It is all the more imperative, therefore, that the churches of America should hold up here, still more boldly, the standard of their purer faith, and make it their strong base for wise, persistent, and comprehensive efforts.

D. S. D.

THE TRANSFER OF THE PERSIAN MISSION.

The arrangements between the General Assembly's Committee, the Prudential Committee of the American Board, and the Persian Mission, have been so far completed that this mission was received by the Board December 27th, 1870.

As it is important for the American Board to continue its operations among the Armenians, many of whom are scattered throughout Persia, and especially in the north, and that they might have a mission field for the Armenian churches in Turkey, the following division of territory was made previous to the transfer.

"The Prudential Committee propose to give up the Syriac-speaking people east of the Tigris as properly belonging to the Nestorian work, and wish to retain in exchange a portion of Northern Persia, from its intimate connection with our Armenian work. In Turkey, the boundary line would naturally run from some point on the Tigris nearly east along the watershed to the south of Van to the Persian border, thence to Salmas, then a little south of east along the watershed to the south of Tabris on to Teheran, thus leaving us a path open to the eastward for any future labors in that quarter."

Whilst this leaves the greater part of the Armenian population in Northern Persia to the American Board, it leaves the Persian Mohammedan population mainly to us, in addition to the old Nestorian Mission, and a portion of the field in Turkey.

In this transfer Mr. Labaree remains with the American Board, who will most likely be stationed at Tabris.

The transfer of this interesting mission brings with it vast responsibilities. Among these is, a speedy enlargement of the Mission. Four new men are called for, and at least one unmarried lady. These are necessary to meet the present demands of the work, and give some relief to those in the field who are overburdened, and who appeal most earnestly for help. Beyond the stations now occupied are important points that should be manned. "Scores of thousands of immortal souls," say the laborers, "are waiting now to be taught by us the way of life. God is unmistakably answering the prayers of His people in behalf of this dark kingdom, and now His providences call the churches to take up the work he has prepared for them. Will the friends of Christ at home come forward and furnish us the men and means to plant the standard of the cross among these waiting people, or will they bid them still to sit in darkness and death."

These words come with wondrous power to the reunited Church, and call upon the Board to extend its operations in that land with a glad and generous heart.

MEMORIAL GIFTS FOR THE MISSION FIELD.

THE foreign field has demands upon the Church at home, both from its necessities, and from the successful work accomplished by those whom she has sent out. Their going brought with it a pledge of support, both material and moral. As their work enlarges, new demands are created; and these must be met, or a repressive influence is at once felt, and a rapid advance arrested. At the first establishment of a station, all that the missionary needs in the way of buildings is a home for himself and family; but when preaching is begun, schools are organized, converts are made, and a church formed, other buildings are needed, and must be had, for the highest interests of the mission. It is the best economy for the Church to furnish these. In some countries but little is needed, comparatively, for the obtaining of these; in others a larger amount is required; and in most, aid is given by those who are more or less benefited by the presence and work of the missionary. has been the policy of the Board to provide houses for the foreign laborers, to erect neat and cheap chapels, school buildings, etc., if the funds would permit. This is a safe and beneficial arrangement. But, as conversions multiply, and as new agents arise for evangelistic purposes, training institutions, or schools of a higher order, are necessary, that they may be fitted for the duties of their station. It is better for the cause to have a good, instead of a poor workman.

These things were considered by the last General Assembly, and among the objects to be aided by the reunited Church in the Memorial gifts were,

"Literary institutions for the raising of a native Gospel ministry in heathen lands," "Church buildings and manses," etc., both at home and abroad. It would seem, from the way in which these objects for the foreign field have been treated, that it was not necessary to erect any memorial buildings at different stations, for, of the \$3,000,000 reported as contributed to this fund, scarcely anything has been done for the institutions appealing for aid from distant lands.

There is, on the other hand, a feeling in the Church that something should be done; and, as inquiries are occasionally made by some to whom pleas have come for assistance, about the buildings that are to be reared, and the institutions to be helped, we will endeavor to answer these inquiries, in the hope that many will feel constrained to devote a portion of their offerings to the furtherance of the missionary cause, as sustained by the Board.

I. Buildings and aid for maintaining educational and training schools for teachers, candidates for the ministry, etc.

These are required at Gaboon, W. Africa; Beirut, Syria; Lahore, India; Canton and Chefoo, China; Sao Paulo, Brazil.

These have all appealed to the churches for aid, and they should be supplied by those who can lend a helping hand.

CHAPELS.

II. One is needed among the Seminoles; four are required in Brazil; four, among others that are needed, in China, have asked for help; one is required in Bangkok, Siam; one in Chiengmai, and three in India.

DWELLING HOUSES FOR MISSIONARIES.

III. Five are needed in Brazil; two in Bogota; one more is needed for the present force in Japan; one at Tungchow; two at Hangchow, and three at Canton, China; one is needed at Bangkok, Siam; two are called for at Chiengmai, Laos; and two at Kolapoor, India. The mission has only one dwelling-house in Syria, and several will be needed in the Persian Mission.

Besides these, new and larger buildings for the mission among the Chinese in San Francisco are urgently required.

We ask all who are inquiring what they can do for the foreign field, to consider these cases; and we urge all who can in any way aid the cause at any of these stations, to give immediate assistance, if possible, to those who are looking with wistful eyes to see the interest of Christians at home in their struggling endeavors. Surely the home field should not absorb all the gifts, or lay claim to all the memorial offerings of the year.

REINFORCEMENTS FOR THE MISSIONS.

THE following missions have asked for new laborers. These are simply requisite to sustain the work in its present state; if greatly enlarged at

any point by successes, a corresponding increase of men would be needed. Three missionaries are called for at Corisco, two at Gaboon, five in Syria, four in Persia, two at Kolapoor, two in Japan, two in Brazil, and several in China and India. If the work among the Indians is enlarged, as it now seems likely, a number of men will be required for this part of the field.

Besides these, assistant missionaries, or unmarried ladies, are called for at Shanghai, Petchaburi, Furrukhabad, Lodiana, Ooromiah, Gaboon, Corisco, etc.

Physicians have been asked, for Tungchow and Hangchow, China; for Petchaburi, Siam; for Chiengmai, Laos; for Futtehgurh, India; and Gaboon, W. Africa. Shall these be obtained? And if so, can they be sent out? These are important questions at this juncture of affairs. These calls come to induce the Church to take higher ground on this whole subject, and, at the very beginning of her reunited energies, to come up cheerfully and nobly to what God is demanding of her.

It is with pleasure that we have to record that one physician expects soon to sail for the Laos, another for Tungchow, China, while a third has applied for appointment.

One young minister has been appointed to Syria. Another, who has been preaching for some months, has made application to go to the same field. Others are seriously considering the call from this mission. One has been appointed to Gaboon, and two others have declared their willingness to go to Western Africa. Other young men in some of the Seminaries expect to consecrate themselves to the missionary work. Besides these laborers several young ladies have expressed a willingness and a desire to go to the mission field.

DEATHS.

THE REV. JOSEPH OWEN, D.D., of Allahabad, India, died Dec. 4, 1870, at Edinburgh, Scotland.

Dr. Owen sailed from this country, Aug. 5, 1840, for India, and has spent nearly the whole of his ministerial life in the foreign field, and most of his time at the station of Allahabad. His labors, like those of most evangelists on the heathen ground, were of a varied character—preaching, teaching, translating, and revising former translations of the Scriptures, and preparing commentaries on different books of the Bible. Dr. Owen took high rank as a scholar, and was an indefatigable worker as a missionary; but, on these we shall not enlarge, as a notice of his past services to the cause will, no doubt, be prepared by the Mission.

He remained in India for more than twenty-eight years, when, feeling the need of some respite from toil, he left his station in 1869, expecting, after spending a few months more in Scotland, to visit this country, and then to return to India. He was attacked with dysentery some three months before his death, from which he never recovered. To his friends at home he

sent this message: "Tell them I have never for one moment regretted that I went as a missionary. I only regret that I was not more faithful." And to the native Christians at Allahabad he sent his dving request, urging them to be firm in the faith, always abounding in the work of the Lord.

Dr. Owen was the oldest missionary that has died in the service of the Board. He leaves a widow and a little babe; also, a son by a former marriage, who expects soon to be licensed to preach the gospel.

As the veterans are called home, others must be found to take their places. There is a vacancy at Allahabad, and it pleads for an earnest, devoted, and able man. The importance of the station and the work require such a laborer.

Miss Catherine L. Beatty, whose mission life was connected with the Girls' School at Dehra, died at Allentown, N. J., Dec. 24, 1870.

Miss Beatty sailed from this country in October, 1861, and arrived at New York on her return, October, 1869. It was doubtful, when she left India, whether she could reach her native land, but she was not only permitted to do this, but to linger and to suffer till the close of the following year. These sufferings were borne with Christian patience and fortitude.

Whilst in the field, her labors were unwearied for the good of all who were under her care. She sought not only the spiritual and intellectual improvement of the girls, but devoted much of her time to training them to habits of industry, so that they might be fitted to do much in the training Her work in India was not in vain. She not only interested friends at home in the Christian institution at Dehra, but gave a character to it which it will retain, as an important agency in the education and culture of the females of India. Her heart was in the work to the last.

COMMUNICATIONS FROM THE MISSIONS.

Todiana Mission, H. India.

THE REV. A. RUDOLPH, who had to retire a few months ago to his native country, Prussia, for rest, and in the hope of regaining his health, lately preached a sermon on Missions, in Berlin. The following products of the product of th lowing extract from this discourse, while personal, is also historical and is full of interest, as showing how God led the writer and his associates to the foreign field and removed, seemingly, great barriers out of the way. Two of the company referred to—Messrs. Rudolph and Ullmann-have been for more than twenty years in connection with our Mission in India.

HOW THE LORD LED US.

when six young men bent the knee be- his friend in Bristol, who acted for him neath this pulpit to be ordained to the as his agent in mission matters, that he

work of missions by that faithful servant of God, Pastor Gossner. Followed by the earnest prayers of this congregation, these messengers of peace were to enter upon the yet untrodden path in the field of missionary labor. One of them was appointed for the South Sea Islands, the other five were to go to India. Besides the ordinary trials, inseparable from such an enterprise, of taking leave of friends and relations, and bidding adieu to their country, a special trial was reserved for them before their departure. The rich English gentleman who had settled twelve missionaries the year previous, on It is now more than thirty-one years the banks of the Ganges, had written to

another party.

This unexpected, new hindrance almost paralyzed the little band for a moment, for they were just ready to depart. was it? Had they been mistaken? Had the Lord not called them into his service? Could it be that he had moved out of the way so many obstacles in order to destroy all their hopes at last, and as it were with one blow? Was it not the Lord that had made parents and friends willing, after a severe struggle to give their consent to their departure? Had he abandoned them in the last hour? Directed by that man of prayer, Gossner, they had prayed down one obstacle after another, and should all their cherished expectations be frustrated now; because that gentleman in India wished to wait? No! They could not believe so. felt they were called to carry the Gospel to the heathen, and that it was their duty therefore to go.

They knew but little of India, whether and how they could live there did not concern them much, but this they knew that the Lord had bidden them go, and that he was the same Almighty God in India as well as in Germany. But how should they get to India? Oceans lay between them and the East Indies. One of these five brethren met two others in a street in Berlin on that day, when their detereven if it were necessary by cleaning being spoiled by the praise of men. boots. Ah, these brethren did not know

wished first to see how things would go barefoot, and that such shoes as are worn with the twelve before he would receive by the wealthier classes of natives need no blackening. These three men went to Gossner and asked whether he had not money enough to send them as far as Calcutta; as for support they would see to that themselves. Yes, said Gossner, if you are such men I will send you. I hope to be able to collect enough to pay your way to Calcutta. The fourth and fifth also came and said: Yes, we too feel we must go. Gossner wrote back to Bristol: My men will go even though your friend does not receive them. Be good enough to engage their passage on board an English vessel; I will pay the bill. Muller, for it was that eminent man of prayer, who well knew the value of sincerity of purpose and obedience to the Divine command, replied: If they are such men that do not put their trust in man, but rely on the Lord, I will risk sending them to my friend, and at his expense too. They had stood the trial of faith; they had not been found wanting; the Lord had accepted their offer and had removed this hindrance also.

They left Berlin and came to London. An account of what has just been related had preceded them. A great deal was made of this matter there. The honored old Pastor Steinkoff insisted on presenting these five brethren to his German congregation, and of giving them his blessing in the Church. In the Fetter Lane Chapel they were introduced to an English conmination to devote themselves to the gregation as men that went out in the mission cause was to be weighed in the faith of Abraham. One of them had to balance of the Lord. Would it be found mount the pulpit, and to address the He said to the other two, people through an interpreter. The next Brethren can't we go even though that day the whole affair was in the papers of rich Englishman does not receive us? London. The brethren had these papers Yea, said the other two, that is it that we put into their hands, but fortunately underhave talked about just now. We think stood too little English then to learn what that if we only could get to Calcutta we had been said and published in their might be able there to support ourselves, praise. They thus escaped the danger of

They came to Bristol to be witnesses that shoe-blacks are not wanted in India; for a while of the work of faith there. that the Hindoos commonly go about Muller was then only laying the foun

footsteps.

At the end of four months, after trials shouted out: "The brig in sight." patience was to be tried yet a little vation. longer. On reaching the brig they were turning their backs on the land of their gods and goddesses?

dation of that work, on which he has About noon the vessel made a strange built ever since, now upwards of 31 years. motion, deep down in the keel a noise He kindly accompanied them to Liver- was heard as if she was scraping the pool, where they embarked on a small bottom of the sea, but the danger was brig. Out at sea they had their usual only momentary, the vessel was soon in share of storms in the channel, the Bay deep water again. Towards evening they of Biscay, and round the Cape of Good cast anchor, but the sea made the little Hope. On one occasion at a distance of vessel to roll frightfully, so that boxes many hundred miles from any shore, and other things were thrown constantly while the storm raged, the report spread from one side to the other. Sleep fled that the ship was on fire. In such and from the eyes of the long tried passengers. similar trials they soon found their way The next morning brought sunshine and into their solitary cabin, and there on fair weather. Once more they made for their knees they prayed away all dangers the pilot brig, and this time they were and obstacles. Thus they had learned it not disappointed. A pilot came on board from Gossner, and thus they followed his and brought the vessel safely up the dangerous river to Calcutta.

Oh! how these missionaries looked for of patience and faith, they were nearing the first time upon the natives before the sand-heads where the pilot brig is them in their nakedness and degradation; stationed at the mouth of the Ganges, how their hearts yearned to speak to long before the low shores, so dangerous them of the love of Jesus, and of salto the shipping, came in sight. Anxious vation through him! But they had need hours had been spent that afternoon; of patience again; the language of the doubts would arise as to whether the people had to be learned first, and to Captain had been right in his reckoning, accomplish this they set to work with for squally weather had prevailed since zeal and perseverance. But prayer had they had lost the trade-winds, and crossed to strengthen their purpose, for in those the line the second time. At last the days helps in the shape of grammars, sailor on the look-out from the mast dictionaries, and teachers were very It scanty. The Lord blessed their efforts, sounded like music in their ears. All and in the course of time they were able fears and doubts were dismissed at once, to stammer in the foreign language, and and the missionaries hoped now soon to then to proclaim those wonderful truths put their foot on heathen ground. Their of the Gospel that make wise unto sal-

But patience and faith they needed told that no pilot could be given them, again, and now more than ever, for the and that they must put out to sea again. heathen were not as ready to hear as they No reasons were assigned. The position were zealous to preach. What knew the was a dangerous one; night came on and Hindus of the unsearchable riches of they had no choice left. The helm was Christ; had they not their Ram and turned, the sails set, and away they went Krishn, and those other 330 millions of Why add one adoption. The night was dark; torrents more to their number? And as to giving of rain poured down on the deck, and them all up for one, for Christ, that the brethren were well nigh worn out could not be thought of. Yes, then, often with patient waiting. The next day courage seemed to fail these missionaries, was a Sabbath; many a prayer was offered but never the conviction that the Lord up on that day to the Father of Mercies. had called them to bear witness to the working, and working and praying, without seeing any fruit for a long while.

At the end of the second year one of these missionaries found a watery grave on the banks of the Ganges while out on a mission tour. He had not been permitted to see the fruit of his labors. Afterwards a few sheaves were gathered in slowly, one by one. At the end of the eighth year another of these brethren was taken awav-he died of cholera. third was permitted to labor twenty-four years in his master's vineyard. He was . indefatigable in his work, and he gathered in a good many ripe and full ears. The fourth is brother Ullmann, he is still in the mission field at Etawah, surrounded by a small church of native Christians, well esteemed by the European residents there, and beloved by the flock of native Christians he has gathered. The fifth is the man that addresses you now from this pulpit.

And what shall I say further of my own peculiar trials, labors, and experiences. These have been so various that it might be difficult to limit myself in giving an account of them. As to trials I had many: death-bed scenes were familiar occurrences to me in India. I know from experience what it is to watch day and night by the death-bed of a beloved wife, and without being able to procure for her medical treatment and relief, such as seemed suitable to the state of her case. I will not attempt to describe my feeling when her remains had to be buried in a solitary spot. Five of my children I have bedded in the foreign earth. In the third year of my missionary career two of my brethren were taken away by death within one month, at the station where I then labored. Some years ago a brother missionary went to preach at a heathen His mangled remains were sent to me for burial, for he had been slain by

truth; whether the heathen received or re- for many years. Two years ago a brother, jected it. Thus they went on praying and with whom I was most intimately connected by the ties of Christian fellowship. was suddenly removed by the pestilence that walketh in darkness. I was sent to tell his young wife, only just risen from a sick-bed, that she was a widow, and to the children that they were orphans. Last winter, when on the point to return to my mother country for the restoration of my health, a brother greatly beloved and who was to take my place during my absence from India was removed by death.

> Such scenes have left an imperishable impression on my memory. These were seasons of great sorrow, when many a bitter tear was shed, and many a sigh rose up to the Father of Mercies, Thus opportunities have not been wanting to weep with those that wept, to comfort the widow and to look after the fatherless. But still, sore as these trials might appear, they were not the hardest. When we kneeled underneath this pulpit to receive our commission through the instrumentality of the never to be forgotten Gossner, we understood it, that we must enter through many tribulations into the Kingdom of Heaven. We then made the agreement with the Lord that we would take up his cross and follow him. Hardships, such as hunger and thirst, watching and fasting, we were ready to endure for the Lord's sake; and when we were tossed about on a sick-bed by a burning fever, the thought comforted us, that we suffered it all for him and in his service.

But there was yet another trial, and that seemed almost too hard to bear. And what was that? Ah! it was when we stood amongst a crowd of heathen people, when we spoke to them of the infinite grace of God; of the dying love of a Saviour, and they laughed and mocked at it; when they called it a lie, and us cheats; yea! when they heaped abuse on the blessed name of Jesus, that was by a heathen fanatic. I had labored with far the deepest trial; that cut deep into him most pleasantly in the same station the heart; that seemed almost too much. I count such hours amongst the saddest most people are filled with moh, and being of my life.

that goodness and mercy have followed things." me step by step. I dare say it here, and I had another life to live I could chose no rejoice when God gives us matter of joy; higher calling in life than to go and to nor is it wrong to mourn when we are carry the light of the Gospel to those nations that sit in darkness and the shadow of death.

much in behalf of myself. My object in is only attained, in any case, by a few, doing this was only to magnify God's this Christian resignation and joyfulness goodness and mercy.

Lurrukhabad Mission.—N. India.

Furrukhabad.

LETTER OF REV. S. H. KELLOGG. The Consolations of Hindooism.

IT was a few days after our little girl had gone to the Savior, that my Pundit, a kind hearted, but bigoted old Brahmin, came in, and in a kindly way began to condole with me. "This is very hard," he said, "but what can we do? Do not be troubled, all these things have to be." Said I:—" Pundit, we are not cast down; while we miss our little one, we are rejoicing in that the Lord has done it; and that our little one has entered into eternal It is you Hindoos, who, when your friends pass away, have no hope, and with noisy lamentations. so with the true Christian. We know we gether into Sion." shall yet again see those who are gone."

under the illusive power of the Creator, And yet if I look back I must confess understand not and grieve over these

"No, Pundit," I replied, "you are mis-I say it in truth and with sincerity of taken, I am not nirmoh, nor is it, as you heart, that I know no work more glorious teach, any part of duty to be nirmoh. than that which was committed to me For you call him nirmoh, who is above thirty-one years ago in this church—the being affected by any occasion of joy or work of the ministry—the ministry of rc- sorrow; but God has made us for joy, conciliation. I make bold to say that if and sorrow. It is not right to refuse to afflicted.

"It is wrong to become nirmoh, as you understand that word. And again, while I must ask your pardon for saying so this nirmohatá, this steeled insensibility in sorrow is the blessedness, not only of the wise, but of the most ignorant who believe in the Lord Jesus Christ."

> So we talked, he mechanically assenting to what I said, but I do not think he understood at all, for when then my wife came in, he began again as at first with his barren consolations, "Do not grieve for the child! Consider that we are all but as poor ship-wrecked sailors, who hold on to a log while they can, but one by one are washed away at last. float together down the stream of life, and every little while some wave washes over and takes one of us away. Why grieve for what must needs be?"

Such are Hindoo consolations at their best. What a glorious contrast in the living hope of the Christian. The perfect certainty that what we "sow in weakness shall be raised in power," when the Lord Jesus shall come the second time!—the can only at best steel yourselves against firm assurance that the broken households the inevitable, while your houses are filled of Christ's saints shall be all reunited in But it is not the flesh in the day of "our gathering to-

But to the Hindoo, all is dark, darker "Ah," he replied, "it is true; you are than night! As the Pundit said, a few, right; because you are wise, you under- whom they deem wise, may with a resostand the reality of things, and by the lute will stifle the cry of a mourning favor of God have become nirmoh. But heart,-It must be! it must be! But few attain to that, which is the best that Hin- know it is foolish, and all uscless; but mother, how shall they comfort her? about my living in a missionary familymorning an ingenious fancy will trace in sists that I must go home this year and kind friend may in a pious fraud sketch cestors. Besides, I did not do it last year some rude form in the flour, and in the for want of cash." morning they will say, "See, he who has gone, has been born," as a Pundit, or as a foolishness of idolatry, but it was not king. It is his spirit who has thus given long till he saw the sin of it, and was this kindly tidings. And the ignorant, silly woman will find a kind of comfort: "It is so well that he entered a noble form, and not that of a hog, or a miserable leper!"

I cannot but add in contrast the triumphant words of the apostle . . . "If we believe that Jesus died and rose again; even so them also which sleep in Jesus. will God bring with Him. Wherefore, comfort one another with these words!"

Shantung Mission. A. China. Tungchow.

In this communication of Mrs. Mateer, we have a striking example of the power of Divine grace, in its transforming energy, and especially in one who was verging towards old age.

OLD MRS. GAOU.

Of the less than a score of members in our church in Tungchow, three are over sixty years of age. The youngest of the three is old Mrs. Gaou. She is now sixty-one. Two years ago her son came to us as a servant. For a year he kept the Sabbath, attended church and family Christians, former friends of the Gaou prayers, as part of the work he was hired family, went to exhort the old woman, to do. When the new year came round, and try to make peace, but she gave them he asked to go home to observe the usual such a scolding they were glad to leave ceremonies. I said to him: "You can go very soon. At last the young man sent home if you wish; but I hope that after a friend to slyly lead his wife away, and going to church for a whole year, and bring her to him. He hired a house, hearing as much true doctrine as you bought a few necessaries, and he and his have heard, you will not have anything wife settled themselves in it, leaving the to do with the usual idolatrous ceremo- little all they had possessed of this world's nies of this season." He answered: "I goods to the mother. When she saw that

dooism can offer. The ignorant Hindoo my neighbors say so much to my mother Sprinkle on the ground a little flour, at tell her that I will join this foreign church night, and cover it with a pan, and in the and forsake my ancestors; and she inthe tracks of the ants some figure; or some make the customary offerings to my an-

> He was then only persuaded of the persuaded by the Holy Spirit to give his heart to Jesus, and confess him before

> When Mrs. Gaou heard that her son had decided to be a Christian, her anger knew no bounds. She reviled him in the bitterest terms, and threatened sometimes to kill him, sometimes to throw herself into the sea. Not content with abusing her son, she abused his wife almost as much. One day, when he went home, he found his mother sitting on her kang, all alone, recounting to herself in a loud voice all her son's undutiful conduct in forsaking the religion of his fathers, and heaping upon him all sorts of abusive epithets. Wishing to avoid any altercation with her, he did not enter his house, but went to speak with his wife, who was busy in an out-house. The mother's sharp eyes soon discovered him, and she snatched up an axe and took her stand in a sheltered nook by the street door, to kill him as he passed out. He escaped her by climbing over the wall into the next court.

> On hearing of the state of things, two

they had really left her, and that her supply of provisions would soon be exhaust- God will punish you hereafter?" ed, she began to relent, and sent word to took her to his new home. ing: "If my son and his wife are going ashamed of what she was doing, and God. for persecuting her son, and that she tinual quarreling and reviling.

"What do you fear?" I asked. "That

"I do not think he will punish me," her son that her anger had abated, and she answered. "I hope he has, for Christ's she wished very much to see him. A re- sake, forgiven me; but my heart is so conciliation was soon effected, and he prone to sin that I fear the remembrance She soon of God's astonishing mercy to me will afterwards began to attend church, say- not keep me from again offending him."

Not quite a year after her son was bapto heaven, I do not want to be lost." tized, she publicly professed her faith in But, for the first few weeks she seemed Christ, and united with the people of Some weeks afterwards her son would not allow any of us a chance to said to me; "You cannot imagine how speak to her. After being several times different my home now is from my home assured that we were not angry with her a few years ago. Then there was conwould be welcome to my Bible class, she liked to go home, and when I must go, ventured to come. The day after hearing was glad to get away as soon as possible. a very searching sermon on the judgment Now we are all at peace, and all happy. she came and asked me to report her Even my wife, though she does not yet name to the session as an applicant for feel her need of a Saviour, believes in the baptism. In the course of a long conver- religion that has so changed us, and tries sation, she said: "I fear every moment." to live according to its principles."

WORK AMONG WOMEN.

AUXILIARIES OF THE WOMAN'S FOREIGN MISSION.

In some portions of our Church the ladies have taken hold of the missionary cause with a good degree of interest and zeal. This movement is designed, as has been stated, to enlarge the sympathies and gifts of this class of workers, as well as to increase their number. As more can be done often by associated effort, this movement in many places has taken this form; hence, auxiliaries are forming in various portions of the country whose aim is to co-operate with and aid the Board in its enlarging operations.

The "Woman's Foreign Missionary Society," of which Mrs. W. E. Schenck is president, reports a number of auxiliaries, all of which are pledged, each to support a female missionary in the field. Among these we find, in Philadelphia, auxiliaries among the ladies in the First Church, Calvary, Walnut street, Woodland, Chestnut Hill, West Spruce, Oxford, Spring Garden, and Pine street churches. Also, in Central Church, Pittsburgh, Pa.; First Church, Scranton, Pa.; Park Central Church, Syracuse, N. Y.; First Church, Poughkeepsie, N. Y., and Bridgeton, N. J. Whilst these have been reported in connection with the Woman's Foreign Missionary Society, there are others whose names have not reached us.

Elizabeth, Jersey City, Princeton, etc., N. J., are organizations for the support of the work among females in foreign lands.

Mission Bands have also been formed among the young in several places. The Ladies' Board of Missions of which Mrs. J. M. Graham, of New York, is President, has agreed to support female missionaries in the Persian Mission.

Zenana Work in Allahabad.

MRS. WALSH writes as follows :-- "I am happy to say that the Zenana work in Allahabad is prospering. We have access to thirty houses, and could get into more had we time and strength. In some of these houses the women are learning to read Hindi; and in all of them they listen to the reading of the Bible and other books with great attention, and are very fond of the native hymns. I found a very intelligent Bengali widow living in a house in Kydgunge, who can read Hindi, the Roman Urdu, and even a little Eng-I proposed to her to collect a few little girls in her own house, of the better class, to teach them to read. She has done this and several of the most intelligent scholars learned to read in a few months. I hope the school will do great good and prove an example to others. find so many widows in the Zenanas I visit that I hope to be able to collect a number together in different places and have them taught to read, after which they can be made useful in teaching others. A very interesting Bengali widow whom I have long visited, and who is thoroughly acquainted with the doctrines of our religion, has promised to undertake the charge of one of these schools for widows.

the highest castes. triyas, and Kayaths, all receive us kindly;

views. He always treats me politely, and I have had several nice talks with him. He quite agrees with me in regard to the necessity of educating native women, and has his daughter taught; but has done nothing to establish schools as I had hoped he would. He knows something of Astronomy, and has promised to pay Mr. Walsh a visit, I hope we shall vet find him a valuable helper in this useful work. He has a large family, and we often meet respectable women in his house from other places, so I am generally sure of a large number of listeners to our reading.

I must speak of the valuable services of our Bible-women, who are most indefatigable in their labors. Punditain, having been of the Brahmin caste before her conversion, is able to get access to the houses of high caste people more easily than any one else. But besides this advantage she has a peculiar faculty for winning the confidence of the women. When she has gained their confidence she sits down beside them and reads a parable, then explains it to them in such a way that they quite understand it; and her illustrations are so to the point, so in unison with. their ways of thinking, that they are delighted. She often, too, chants a Bhajan: in the way they like best, and interests: them very much. Judith, the other Biblewoman, is very intelligent, and teaches The people whom we visit belong to the women to read and work. She, too the most respectable classes, and are of is most useful, and without these two Brahmins, Ksha- helpers I could do very little.

I find the Zenana women are most inand even the Pragwals allow their families dustrious, and do a great deal of beautito be visited. One of our favorite places ful work, so I think it scarcely worth. for visiting is the house of a Pundit. He while to encourage their learning to do is a fine, venerable old man, most gentle- English fancy-work. Many of them do manly in manner, and very liberal in his plain sewing beautifully, and also a great deal of their household work and cook- banker, the mother of the family being a ing. The wives of some men who hold a shrewd, intelligent woman, and most high position in native society tell me strict in all the observances of her miserthat their husbands will not eat food un- able religion, going daily to the river less cooked by them. I find the women, Jumna for bathing. The last, the family as a rule, are very intelligent, and have a of a native gentleman employed in the large share of good, common sense. If railway department; his wife is one of they can only be brought to give up their my favorites, and was learning to read. idol worship and believe in the only She works beautifully, but was glad to Saviour of mankind, what blessings they learn from Judith the art of knitting would be to this benighted land.

I am sorry to say that three of my nicest families have left Allahabad - one, the Bible-women have carried on the work family of a native subordinate judge, a faithfully. Indeed, I think that a staff of regret. Another, the family of a native manner.

stockings for her husband.

During my absence on the hills the most intelligent, large-minded man, who well-trained Christian women, superinhad promised to assist me in establishing tended by the wife of a missionary, would schools, and whose departure I greatly carry on this work in the most effectual

MISCELLANEOUS

Incidents of Missionary Life. BY THE REV. ROBERT MOFFAT.

Mr. Moffat at a special meeting of friends with indignation. in Edinburgh.

ing him.

stand them; and the idea of a man coming to teach them was prodigious; it was, in fact, the height of nonsense, and ac-THE following statements were made by cordingly the natives looked upon them They used to say, "Do you think we are a people who re-He said, he knew what it was to suffer quire to be taught? Cannot we see, and want and hunger-very great hunger, and hear, and think as well as you do? And still worse thirst. For hunger soon sub- as for these books you speak about, why, sides, but thirst is beyond control. He we never have heard them speak a word had travelled more than once with a com- to this day." He had known them take panion, who had to be fastened with cord up a book, and put it to their ears, and and thong to prevent the man from kill- say, "Let the book speak and we will believe." The patience and forbearance He never knew a native yet—at least which we showed was a remarkable thing such had never travelled with him-who to them, and they could not understand was able to sustain the fatigue and thirst why we returned kindness for their unthat he had sustained. He knew what it kindness. They stole everything they was to lie down in the cold and in the could lay their hands on, and he used to wet; he knew what it was to lie on the think this was done purposely to vex rock, to lie on the mud, and to leave the them, and to drive them out of the counform of his head in it when he arose in try. The natives would sometimes come the morning. Yet under all these circum- up to them shouting and vociferating, and stances he had been preserved. In one shake their spears at them. The difficulty place he and his family were treated with was solved at last, however. One of the contumely and abuse, and threatened— wiseacres came to the conclusion, and told indeed, the threat was ever sounding in them, that they were runaways from their their ears. The natives did not under- own country, and that they would bear

hung by the neck. But they cared not Afterwards, when he came to understand for this, knowing as they did that they the language, he knew that he had been were doing the work of God. They persevered, and prayed, and tried by every possible means to instruct them, and a very difficult task it was to do so. They would come into the place of worship, and ask what he was talking about; and they would bring their skins with them and prepare them in the chapel. To hinder and prevent the spread of the Gospel the natives left no means untried. But there was One greater than they, and the seed was not sown in vain. The people were entirely ignorant of writing; and it was very puzzling to them for one to write a letter to a person at a distance, and receive another in reply. They were much put about at times to get a letter sent, and had great difficulty in getting a carrier. The natives thought it would speak on the road. A man said to him that he would not carry it in his hand, but would put his spear through it and carry it over his shoulder, and he had to assure him then that it would neither speak nor cry on the road.

What now was the state of matters? They had now a reading population where formerly this ignorance prevailed. The people had got possession of their own language, but it was a matter which cost a great deal of labor, and required When he first went out perseverance. there was no interpreter there worth the name, and the consequence was that sometimes the most ludicrous tricks were played upon him. He was most anxious to learn the language, and would do anything to attain that object. The wagsfor they had wags there as well as here— thousand pounds of British manufacture. used to vex and plague him very much, and poke a good deal of fun at him. When wagon was the only wagon in the counhe heard them talking, he would ask the try, and now there were scores of them meaning of a sentence he could pick. among the people, even unto the far in-They would direct him to an old woman terior where their brother missionaries sitting some distance off, and would tell resided. him what to say to her. No sooner had missionary plough was the only plough,

anything rather than go home and be would burst into a great fit of laughter. asking her if she would allow him to kiss her. He let them laugh, however, as he was aware of the great work he had to perform. To learn the language, he was obliged to leave his family, and live with the natives for a number of months, preparing skins with them, and living exactly as they did, except that he prayed every evening. It was by no means a pleasant By the time he returned to his family he was able to open his mouth and speak to the natives in their own language. He began to hope, then, that he would see one book of the New Testament printed in the language. He set himself heart and soul to the work of study, and worked unremittingly.

Ther esult of all this labor had been that they got a portion of the Scriptures into the native language, and they were now disseminated over hundreds of miles of the country. There was an eager demand for them everywhere, and in some parts there were a great many native teachers-men and women-who, though not trained for the work, read the Scriptures to and prayed with their neighbors. Such simple service had been largely crowned with success.

Mrs. Moffat once made a nice gown for the queen of a certain tribe; but, instead of using it, she sold it for a sheep to another tribe. Traders had called at this place, but could not dispose of so much even as a handkerchief. But since the people had been brought under the power of the Gospel, and civilized, there passed through yearly at this same place sixty There was a time when the missionary There was a time when the he asked her the question than the men and now scores of them might be seen;

and there was a time, happily gone by so for a very long time—no, I don't pay, when the wives were little better than I give to the Lord. Not you that teach me slaves, and labored on the land.

labored like a galley-slave, he would how at times he manages to do so, is to willingly spend his life in that great field. me a mystery; except it is according to

Faith Shown by Works

THE missionaries in Berbice of the London Missionary Society give the following testimony to the Christian works of their people:-

has done so much for me; and the money ever knew; He give plenty interest.' I am now working for, I am not going to though I have paid once, I have not done had only poverty staring him in the face;

that, but Mr. Foreman, and I never forget Although he had suffered much, and it.' He continues to pay regularly, but the old proverb, 'Where there is a will there is always a way.'

"Another example is the following:-One Sabbath morning, when going into the vestry, I found a man waiting for me on the steps-a common laborer. I asked him what he wanted. He said: 'Last "I give the following examples of self- year I was poor, had nothing, scarcely denial. The first is that of a very poor clothing for my wife and children; but man, who was not always so, but was since I took your advice, I have food for well-to-do. This man is not strong, and my family, and clothes, with which they can do but very little work; and besides are able to come to chapel; and, sir, I this he has a poor afflicted wife, who is, may tell you we very happy, we live and has been for several years, a cripple, good. I want to hire that pew I sit in and for some time she has not been able for my family: how much for it?' I told to move out of the house. This man, out him 'Fifteen shillings a quarter.' He said, of his scanty earnings, has kept up his 'Well, here is the money for all last year; own and his wife's contributions to the for though we no all sit in chapel last chapel. He does all the work about the year, yet I want to pay.' The sum paid house, as they cannot afford to hire a ser- was three pounds. He then said, 'Now vant. Sometimes he makes a basket and I want to give you this towards the debt sells it, and gets something that way; at on the mission-house, the first-fruits of my other times he comes and works in my arrow-root this year,' The sum was five garden; and on one of those occasions I dollars—one pound. This man I should said, 'You need not pay your wife's pew- not call a poor man, yet he must have exrent, as she is not able to come out—at ercised not a little self-denial to give so least not until we see how things will much at one time. It was a pleasure to turn out.' He turned round, leaned on see the man giving it so cheerfully. He his hoe, and said: 'Well, sir, I do not has often told me that he feels not only think I shall be better off in this world, happy since he commenced giving to the and nothing makes me feel so happy as Lord, but that God had given more to the giving to the support of the Gospel: him than ever he had before; and in and so long as I am able to earn one bit, speaking at a meeting, he said, 'My I shall not grudge part of it to God, who young friends, God is the best banker I

"A third example is that of a very retake all out of your hands-I want to spectable man, who had the sum of 600 leave part as my donation for the new dollars in one of the banks in the colony; chapel. And oh, sir! if I am alive, and but his circumstances, through sickness permitted to worship there, I shall feel and otherwise, were such, that he was happy that I was privileged to contribute obliged to take the money out of the towards its erection. But, sir, you said I bank, and gradually he was obliged to need not pay my wife's pew-rent: now, part with it, until at last all went, and he

but all this time I never knew any falling must be said of the missionaries, for they off in his offerings, nor any in those of had to suffer heat, privation, and exile, his wife, and in their very worst days it was but very little diminished. At length his circumstances improved, and the first thing the man did was to pay up what he came behind in his offerings in the days of adversity. I asked him once, when visiting him when afflicted, how he managed to pay up his offerings so He said, 'You know I have regularly. cocoa-nut trees. Well, my wife make oil out of the nuts, and so many of the trees I have said was to belong to God; and whatever they make I give it, not all at once, but so much every Sunday, and it just do for my wife, myself, and daughter. Oh, sir, when you speak to us in chapel about money, I feel it!-I feel it! think how many might just do the same, for they have plenty of trees! If every one would give in that way, I do'no, but I think it would meet your salary just now; and believe me, sir, if that day can come, when we pay you for your work, I think I deal more happy!' This man does not give to the cause, or speak as above, from countrymen, and had to bear the taunts a desire to please, or anything of that and obloquy of those who despised and kind, but from a deep sense of his obligation to honor God with his substance."

Lord Lawrence on Indian Missions.

LORD LAWRENCE, formerly Governor-General of India, and well acquainted and collectively, in spite of the great with the operations of our missions in masses of the people being intensely opthat country, and therefore capable of posed to their doctrine-he had no doubt giving an intelligent view of the mission- whatever that, as a body, they were reary work, spoke as follows at a late markably popular in the country, Weslevan Missionary meeting in Lon- few words he would endeavor to give don :-

which body had done most in the cause his path during a career of something like of God, of Christ, and of religious truth forty years in India. In North-Western in India; he believed they had all worked India, and more particularly in the Punwith great zeal, great energy, great spirit, jaub, he met with missionaries of the and great self-abnegation; and if there Church of England, Presbyterian missionwas any body of Englishmen par excellence aries from America, missionaries from who might be said to go to India from Germany, Baptist missionaries, and others pure motives, without any self-interest, it of various denominations, and he found

and there was nothing in a worldly way to compensate them for the hardships, difficulties, and dangers which they had to undergo. Not only did they expose their health and wear away their strength in struggling in a distant country among a strange people, but in many cases their lives were held in their hands, and in some cases, to his knowledge, they had laid down their lives after having, in a course of years, done everything they could, directly and indirectly, in religious and secular things, in every material way, to benefit the people among whom they had labored. He did not think anything could be said too strongly in favor of the missionaries who had lost their health, and lived and died in India. He believed, notwithstanding all that the English people had done to benefit that country, the missionaries had done more than all other agencies combined. They had had arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own disliked their preaching; but such had been the effect of their earnest zeal, untiring devotion, and of the excellent example which they had, he might say, universally shown to the people, that he had no doubt whatever that both individually some slight idea of the work of different "He would be sorry to have to decide missionary bodies who had come across

them all aiming at the one great object Mongolian. of converting the people, and spreading what little help they received, and how the Gospel of the Lord and Saviour Jesus much they had done, it seemed to him Christ. He could recollect the day when perfectly astonishing that men could live a missionary could not live in the city of and do what these men had in that wild Lahore, and no Englishman could resort and barbarous state of country. there without an armed escort; but now city of Lahore the American missionaries Sunday-schools were established, and had established themselves, and it had missionaries were looked up to with re- been his good fortune to be acquainted spect and gratitude by many individuals with many of them for nearly the whole among that population. This place was of his stay in India; and he must say that the hot-bed of fanaticism in that part of they vied in all matters—in all toils and mind's eye down the Himalaya range to missionaries teaching the Christian reperfect Siberia, and they had literally a political purposes, and after much disthis for the sake of the cause which they religious instruction should not be al-

When it was considered the country, and now that the mission-labors which had distinguished missionaries had so far worked among the people aries from our own country. In that city as that they sent their children to the these missionaries had established schools missionary school, he need not say that a at which, when he was residing there, very considerable and remarkable prog- from 200 to 500 boys and girls were sysress had been made in influencing the tematically present, and, after a time minds of those people. If he ran his those schools grew, until, in spite of the the eastward, he came to the great moun- ligion, to which the people were strongly tain tract in the neighborhood of Thibet, opposed, so highly was the education In that part of the country there was a valued which they obtained from the missionary establishment of Germans, American Presbyterian missionaries, that consisting of three German missionaries, the people sent their children without with their wives and children—they were hesitation to their schools, and about living in a valley from 8,000 to 10,000 feet three years ago the children attending above the sea, only to be penetrated from these schools amounted to the remarkable passes of fourteen or twenty feet; the number of 1,000. During this time the place for six months of the year was a Government had their own schools for bare existence; but they underwent all cussion it was decided that the Bible for He need hardly say that lowed, and therefore the people who nothing but the strongest desire to do opposed the inculcation of Christian good to mankind and convert the people, knowledge among their children one to civilize them and bring them the would suppose would have preferred their truths of the Bible, could induce men to own schools to those of the missionaries, live, and he might say to suffer, as these but such was not the case. Although missionaries had done. They not only the Government schools were to a certain endeavored to teach the people the way extent popular, nevertheless the American of eternal life, but they had a most civil- missionaries' schools were much more izing and beneficial influence upon them; popular, and he had no hesitation in saythey gave them hints in agriculture and ing the people preferred sending their horticulture, taught them how to build children to those schools. Two or three their houses in the best way, and gave years ago several pupils in the schools them a knowledge of that which would came to the American missionaries, and be most useful to them in life. And not asked to be baptized, and made a proonly had they done all this, but they had fession of religion. This had an immense written a grammar of the Thibetian lan- effect on the people of the city and the guage, and a considerable part of the surrounding country, and the schools fell off to a large extent. The people did not holy, would be converted and profess the

mind their children being taught the Christian religion, and, having professed principles of the Christian religion, so it, live in accordance with its precepts. long as the children did not profess it, Secular education in India was making but when two or three of them publicly vast strides, and would in the next genprofessed a belief in the Christian re- eration make larger strides. It was perligion, and their conviction of its value, feetly wonderful to see what an extrait occasioned an immense reaction against ordinary love of learning great numbers the schools, and the number of pupils fell of the youth of India manifested. From off from 1,000 to something like 200, children of tender age to young men of Just about that time he met some of the two or three and twenty, all were dilimissionaries, and heard the whole story gent, all absorbed in obtaining instruction. of the decrease of the pupils; neverthe- Whether it was the novelty of what they less, although the people felt right so far learned, or the desire of improving themas their own judgment was concerned, selves, or whether the natives of hot their feeling of kindness and good-will countries had not that intense love of to the missionaries did not diminish- physical exertion which characterized the they were as popular as they had ever youth particularly of colder climates, it been, and not long after that there was a was remarkable what diligence was manireaction in the opposite direction, and the fested by the boys in the various schools boys and girls began gradually to come and universities which had been estabback, and when he left India he believed lished, and the way in which they desired the number of pupils amounted to as to learn was something which he had not many as 500, and he had no doubt that seen among the people of his own country. at the present time, or very soon, the But as these people gained a knowledge schools would be as much frequented as of Western literature they must lose all they were before. This to him seemed a belief in their own religion. It was quite most remarkable indication of the value impossible in the nature of things that a in the minds of the people of the mission- man could get a knowledge of geography, ary education, and of their sense of the history, or literature, such as he could get honesty, purity, and excellence of the in those schools, and at the same time belives and character of those missionaries. lieve in the Hindu or Mohammedan re-Missionaries in India had come from all ligion. He recollected a Hindu gentlecountries of Europe. Some years ago man, a fair Euglish scholar, remarking they had missionaries from Denmark, one day when he was talking with him Germany, France, and all parts of Eng- about the progress of English knowledge land and Scotland, from all denominations in the country, and the effect it would of Protestant Christianity, and they all have on religious belief, 'Why,' said he, vied in doing good to the people, in try- 'no man, after he has learned a little ing to instruct them in the essentials of English, and understands a little English, the Christian religion, and they had can be a Hindu. Why, one of our prinshown, by their lives, by their precept ciples is that the world is supported on and example, what an excellent thing the back of a tortoise! He knows when was a sincere belief in it. It seemed to he learns to read that that is a falsehood. him that year by year and cycle by cycle What are we to believe? The fact is, we the influence of these missionaries must don't believe any of the stories that our increase, and that in God's good-will the Shasters have taught us.' Well, he asked, time might be expected to come when what did they believe? The Hindu relarge masses of the people, having lost all plied, 'We are divided into two classes. faith in their own, and feeling the want The larger portion believe nothing, and of a religion which was pure and true and the other are those who simply believe in

one God.' He (the speaker) believed that very intelligibly, nearly fifty years ago, class was in the minority; the mass of in his memorable sermon on the "Moral the people who got English instruction Dignity of the Missionary Enterprise." had really no religion whatever; they lost their own and did not get ours. The consequence was that the ties of their own religion-such as they were-the social ties were relaxed; they had no fear of the future, and no respect or regard for their parents, their elders, for those to whom in former days they looked up as their instructors and guides, and they believed in nothing. Some people disregarded anything like inculcation of the Christian religion, yet they saw and lamented the progress of vice and evil habits among their countrymen, so that a certain amount of opprobrium attached to the English for teaching the people of the country our knowledge and our ways, and yet not going sufficiently far to teach them our religion; they broke the bonds that bound them, such as they were, and did not give them the higher knowledge, the stronger ties which would bind them to a higher, a happier, and a better state. As a Government official he had had many duties to perform, and from the intense importance of those duties, and in consequence of the position which he occupied, he could not take any direct part in missionary enterprise, but he had learned to respect, and he might say to love, many of the missionaries. He had a great reverence and regard for them, both personally and for the sake of the great cause in which they were engaged, and he felt it to be a pleasure and a privilege to do anything he could in the last years of his life to further the great work for which they had done so much."

The Temporal Advantages of Foreign

WHETHER money spent on foreign missions is a good investment depends upon the importance of the design in view, and the sufficiency of the means employed.

What is the design?

He said. "Point us to the loveliest village that smiles upon a New England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kráal as happy as that New England village. Point us to the loveliest and happiest neighborhood in the world, where liberty is best understood and most perfectly enjoyed; where intellect shoots forth in its richest luxuriance and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise, and we tell you our object is to render this whole earth, with all its nations, kindreds, tongues, and peoples, as happy, nay, happier, than that neighborhood."

Do Foreign Missions accomplish as much as this?

Look at the Karens, in South-Eastern Asia, once a wild and degraded people. a prey to their own passions and vices, and the slaves of the surrounding heathen. Look at one of their Christian villages, where, with the exception of a few days spent by Boardman, the whole change, as far as human agency was concerned, was accomplished by native preachers. Mason had to travel several days through a country inhabited by heathen in order to reach this village, when, overjoyed at the contrast, he wrote thus:

"I cry no longer the horrors of heathenism, but the blessings of missions. Heathenism has fled these banks; I eat the rice and yams and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, and look like Christians, and converse like Christians, and act like Christians. If it be worth a voyage across the Atlantic to see the Shenandoah run through the Blue Dr. Wayland answered this question ridge, surely a voyage around the globe

would be amply repaid by a Sabbath spent in this village."

this description were not too glowing, he the ministry in the Theological Seminary answered that "the man who could feel at Rangoon, and 61 village schools with less or see less must have a heart dead to 2057 scholars. Christian feeling and eyes blind to mor- church-members, and contributed last al beauty."

numerous, and their churches are gener- about \$9,682. This is exclusive of the ally self-supporting. In one Association, Pwo Karens, who have a separate organ--which has 50 native preachers,-larger ization, and form another Association. than our Boston South Association, not In the work of education they are pecuone of them, for the last two years, has liarly interested. Schools are rising in been aided from abroad.

the labor of their own hands, while a few Theological Seminary. more, not entirely sustained by their from the missionary fund of their own as civilization. sociation, so that none suffer for the necian effort.

strength and usefulness at home, as might 163 days, 50 years ago, found the inhabthem anywhere except as instruments for diciary, and executive officers. tain existence, is nought.

we gather largely of these facts, thinks civilized nations. from America to lead these people into Christians is comparatively larger than in the far-off territories beyond them, that our own country. They have about 102 support ten assistants from their own have 58 self-supporting churches, 44 of should hear of new conquests for Christ These churches, with a membership of vide the means for their support?

The Sgau Karens in the Bassien district alone, have now 59 churches, 58 When Mason was questioned whether pastors, 50 licentiates, 52 students for They numbered 6,169 year for religious and educational pur-These Karen Christians are now very poses 19,364 rupees, which is equal to rank and importance constantly, as new As in our own country, a few of them methods of teaching and new studies are eke out a portion of their support with introduced by the young men from the

The Press also is doing its part in the churches, are aided to a small amount promotion of education and a Christian

The missions to the Sandwich Islands essaries of life, nor do they any longer by the A. B. C. F. M. have been longer want our aid in this department of Christ- in developing, but the results are similar. The first missionaries, when they landed Besides this manifestation of growing from a sailing ship after a voyage of be expected, they believe in foreign mis- itants sunk in ignorance and the grossest sion work, which seems to be as vital to sensuality. Their country was a desolate home interests there as our foreign mis- waste. What little trading they did was sion work is to us. Churches grow only a miserable barter with passing ships. while they are aggressive, whether in Now they have the varied institutions of Asia or America, and Christ has no use for a civil government, with legislative, juthe advance of His kingdom. A church have a commerce amounting to \$4,000,000 that exerts all its strength simply to main- a year; while the ships in their harbors, their wharves, custom-houses, stores, and These Karen Christians sent out and manufactories, together with the display supported thirteen foreign missionaries of the consular flags of different countries, last year. Brother Carpenter, from whom show that they are recognized among the The portion of the if two white missionaries could be sent Sandwich Islanders who are professed the Karens themselves would furnish and meeting houses, valued at \$250,000. They sons, to attend and aid them. Then we which are in charge of native pastors. in other heathen localities. Who will nearly 15,000, contributed last year for the go as these two leaders, and who will pro- various objects of Christian benevolence about \$30,000, averaging \$2.00 per memlast year for missions to the heathen, re- great progress in education. latively as remote from them as our foreign missions are from us.

which are scattering intelligence in as 7,000 people of all classes, and as he held many as six different languages, while his Hawaiian Bible aloft he exclaimed, government appropriates \$40,000 per "Not with powder and ball, but with year for educational purposes alone. Sec- this book do we go forth to conquer the retary Clark, to whom we are indebted islands for Christ." for these facts, has just visited these ispastor alternately preached at stated other heathen countries. times.

been to a visitor from these United States to our earth, at an expense far exceeding who had helped towards the accomplish- the utmost limits of our conception. ment of these results, to see a gathering came to contest the sway of a corrupt and of from 1,500 to 2,000 Sunday-School malicious usurper, who was leading the children, with banners and mottoes, and whole human race captive at his will, and to see a native Sandwich Islander, born making them corrupt as himself. a heathen, educated in a mission school, was the "Sent One," to dispute the devholding the undivided attention of his il's progress and reassert His right to vast audience more than an hour, while man's affections and services, and His he portrayed the condition of the people mission was to retake this whole sinas it had been, and their wonderful tran- stained, polluted earth from his grasp, sition to Christian civilization. As he and "to make its wilderness like the garlooked upon that speaker, a Christian den of Eden, and its desert like Paradise," gentleman in dress and manner, and saw "As the Father sent Him into the world, how spell-bound he held his auditors, so sends he us into the world." without paper or memorandum, and considered from what he had been transform- Foreign Missions?—Baptist Miss. Magaed, he must have concluded that the in- zine. stitutions which made him what he was were worth all that they cost.

Then in adition to all this, one of their foreign missionaries was there, just returned from the Marquesas Islands, where to say to this audience that China is one he had spent seventeen years, and where of the most important mission fields of after English and American missionaries the Church, and probably the most im-

ber. Like all progressive Christians, they had failed, he, with two others, had staid do their part in the work of Foreign Mis- through trials and difficulties till he About \$6,000 were given by them could report four churches established and

There the old veteran stood, in the presence of the king and foreign diplomats These people have printing presses and old missionaries and an assembly of

It certainly was kind in the owners of lands on the occasion of their jubilee cel- the ship that took out the first missionebration. He speaks of visiting, in the aries to the Hawaiian Islands to offer to large stone meeting house of the Honolulu bring them back again when they should church, its Sabbath-School, which was see their folly. The mission board is now graded after the most approved modern ready to withdraw their aid and leave style, with an infant-class in one room, them to themselves not as a failure but the older boys and girls in another, and as a success of the highest order, where adult Bible classes in the body of the their pupils have graduated, and become This church had six branch able not only to take care of themselves schools in outlying districts where the but to help in similar transformations of

To accomplish such changes as these, What a glorious sight it must have our Saviour became a Foreign Missionary

Is it not well to invest in the work of

China and its Languages.

I suppose it is hardly necessary for me

If you look at the extent of her territory, key to the language of the Chinese. empire—the outlying provinces which belong to the empire, as well as the eighteen which constitute China proper—you have nearly two millions of square miles more than all our own extended domain of States and Territorics, and in that territory there are four hundred millions of human souls. That is as near as we can get at the truth of the matter. About one third of the people who dwell on the face of the earth dwell within the limits of the empire of China. This is our field. this field, with other Protestant missionaries, we are laboring; and to-day, after so many years of missionary labor, we have in all only one hundred Protestant missionaries of all denominations-about one man to every four millions of people in the empire. In entering upon the work in 1848 our missionaries found various While I speak of them I will speak to a great extent of the obstacles which meet us to-day. Some of these have been in some measure obviated, but all of them to a greater or less degree still present themselves to every missionary who enters upon that field. The first obstacle to every laborer there is the Chinese language itself. Before we can preach to these people the Gospel of our Lord Jesus Christ we must be able to use the language that they use, to speak to them in their And when the missionary own tongue. sits down to study the Chinese language he has before him no such task as is presented by any other language of the earth. In any other language you have some kind of alphabet, something which will help you to the acquisition of words-certain letters, by the combination of which you

portant mission field which calls for the letters of our alphabet he has the key of activity of the Church of America to-day, the whole language; but there is no such you find in the eighteen provinces of work presented to you there is to sit down China an extent of territory equal to that and study those odd-looking characters of our own country east of Dacotah; and which at first remind you only of the tea if you take in the whole of the Chinese boxes that you have seen in your own land. You have to learn one thousand of them, and when you have acquired that thousand, begin on a second thousand without any help whatever from the first thousand you have learned, except, of course, the facility which you acquire in going over your first thousand characters. I mean, there is no combination of the characters entering into the first thousand which will give you any idea of the meaning or pronunciation of the second. You must go on in this way till you have acquired seven or eight thousand separate characters before you can read the Holy Bible in the Chinese language, and every missionary must be able to read the Bible from beginning to end in the Chinese language if he wishes to be a true missionary. If he desires to go beyond that, to be a Chinese scholar, why there is a wide field before him. In Kang-hi's Dictionary, which is the "Webster's Unabridged" of China, there are forty thousand of these separate, distinct characters, and any man who aspires to a complete knowledge of the Chinese language must learn each of these forty thousand characters. I do not aspire to it. What I feel to be necessary is to know so much of the language as will enable me to preach to the people the Gospel of the Lord Jesus Christ, and will enable me to read their books, and to put our books into their language. The great bulk of the language is made up of surnames, names of hills, rivers, etc; but with these I have little concern. If I have the seven or eight thousand characters that occur in the Bible I have all that I need as a missionary of the cross in China; but it is can make up the whole language. We very difficult work, I assure you, to acquire say of a boy in our school here at home those characters, and to know the meanthat when he has acquired the twenty-six ing of them so as to be able to translate are given in the dictionary with the char- there are differences of pronunciation. acters of the written language are not the

our own Bible and Christian books into sounds with which the idea contained in the Chinese language. Then when the those characters are conveyed to the Chimissionary has done something in this nese people. All through the south of respect, and is able to some extent to read. China the country is cut up into various still he finds that the spoken language is districts in which entirely different diaentirely a different matter. If all his lects are spoken; while through all the troubles were over when he learned the provinces north of the Yangtse river, and written language he would have reason in a few south of it, the mandarin dialect for congratulation; but the sounds which can be spoken and understood, although

(To be Continued.)

Mission House, January 24th, 1871.

THE missionary work among the Indian tribes in our country is enlarging, and in some respects growing in interest. Calls are occasionally made for the establishment of new missions, and some of the agents recently appointed by government are anxious to promote the spiritual and temporal welfare of the tribes among whom they The Report of the Seneca Mission for the past year mentions the admission of five persons to the Church, on profession of their faith. Discipline had to be enforced in some cases with beneficial effects. During the week of prayer, there were some evident signs of God's reviving presence. There was, also, an increased attendance upon religious services among the Omahas during this same week. Menaul writes that the Zuni tribe present the most promising field to missionary effort in New Mexico; they are kind and industrious, and want a teacher.

Rev. Mr. Loomis mentions, December 20th, that on a previous Sabbath, a promising young Chinaman was received into the mission church at San Francisco. Condit preaches with one of the young Chinese assistants on the Sabbath to large crowds on the streets.

The work in Bogota presents some interesting features. The Sabbath-school, that commenced with only a few scholars, now numbers over fifty. Eighteen young men are enrolled in a Bible-class, and five of these, Mr. Pitkin writes, take an active part in the prayer-meeting, and with great acceptance.

In the late intelligence from BRAZIL, we learn that nine persons had been examined and accepted by the Session in Rio Janeiro, for admission to the church, and Mr. Chamberlain writes, November 18th, that two persons had been received on profession of their faith into the church at Sao Paulo. Rev. J. F. Da Gama and family reached Rio Janeiro, December 2d, after a long voyage. They will remain at this station for the present.

The event of the month in which the last letters from China were written was the meeting of the Synod at Ningpo. Three Presbyteries were represented-Ningpo, Shanghai, and Shantung. There were no delegates from the others. There were present, besides the corresponding members, eight foreign ministers, seven native, and nine ruling elders. The Synod passed a resolution requesting the churches at home to provide funds for the establishment of an institution for the training of candidates for the ministry. Dr. McCartee, with Messrs, Crosett and Fitch, reached Shanghai, November 5th. Mr. and Mrs. Crosett go to the Shantung Mission; Mr. Fitch will likely remain at Shanghai; also, Rev. C. W. Mateer for the present will take charge of the press at this station, and Rev. J. Wherry will go to the north.

Whilst the complaint is still the stolid indifference of the people in SIAM to the truth, the missionaries at Petchaburi, report some who seem to be earnestly considering the question of their duty to God, and "who may be expected to join the church at an early day." Letters from Chiengmai, as late as October 7th, have been received. These speak of interest among the people, attendance upon preaching, with other encouraging outward signs. The authorities in no way interfere with evangelistic work. Mr. McGilvary was preparing to build a suitable house for himself.

Rev. J. J. Walsh, writes, November 24th, that he had recently baptized a Brahmin at Futtehpore, India; two others were applicants for church privileges. Rev. A. P. Kelso was married October 12th, to Miss Bolton, who has had some experience in missionary work. She has now under her supervision two Mohammedan girls' schools at Saharunpur. Both the missions had held their annual meetings, which were deemed both pleasant and profitable. Rev. A. Brodhead and party had reached Aden when he wrote, November 29th, and they expected to be at Bombay by December 7th.

All the communications from Syria have but one voice—an enlargement in the various departments of the work. Some of these will be laid before our readers. Dr. Jessup writes, December 5th: "It is a season of general distress in Syria, owing to the unparalleled high prices of food. Bread which is in a peculiar manner the staff of life in Syria, is higher than it has been for many years, and there is at the same time no work for the poor. We hear of men starving to death in the vicinity of Mt. Carmel." This state of things was affecting the Female Seminary at Beirut, and it is hoped that friends in this country will come forward and provide means for sustaining this institution. "The congregation at Beirut," Dr. Jessup adds, "continues large, between 400 and 500, with a Sabbath-school of 120."

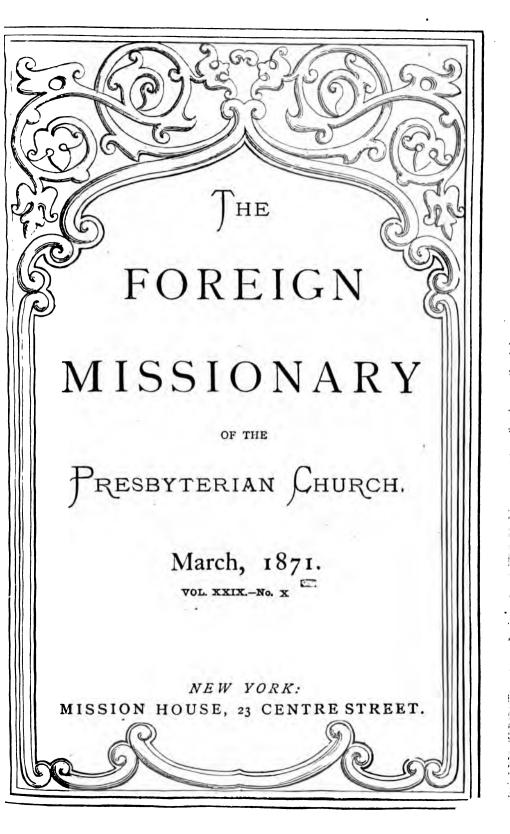
DONATIONS	Pby of Washington City.
TO THE	North ch, Washington 24 00 N. Y. Ave ch, Washington 143 87 7th st ch, 75; sab sch, 50 125 00
BOARD OF FOREIGN MISSIONS	
IN DECEMBER, 1870.	869 50 STROD OF CINCINNATI.
	Phy of Chillicoths. Fall Creek ch
STNOD OF ALBANY. Phy of Albany.	Pby of Cincinnati.
Hamilton Union sab sch	Lane Seminary ch mo con 14 98 1st ch sab sch, Walnut Hills 24 00 2d ch, Cincinnati 19 85
Stillwater and Mechanicaville sab sch	Pby of Dayton. Venice ch
SYNOD OF BALTIMORE.	
Pry of New-Castle. Forest ch, Middletown 85 08 Drawyers ch, 15; sab sch, 18 28 00 Olivet ch, Wilmington 5 00 Chesapeake City ch 8 55	SYNOD OF CLEVELAND. Phy of St. Claireville. Washington sab sch

160 Sie

Pby of Steubenville. 5 00 Minerva sab sch 5 00 Waynesburg sab sch Miss. Soc'y 16 00 Coniett sch 5 00	Mechanicsburg ch 35 00 1st ch, Carlisle. 124 03 Fayetteville ch. 14 00
Corinth sab sch	Pby of Huntingdon.
49 50	Mifflintown ch
SYNOD OF COLUMBUS.	Curwinsville ch
Phy of Wooster.	530 83
Lexington sab sch 10 00 Apple Creek sab sch 80 00 Shelby sab sch 10 00	
	SYNOD OF ILLINOIS CENTRAL.
Pby of Zanesville.	Pby of Peoria. Galeshurg ch 50 00
Brownsville ch 24 00 Waterford ch 12 40 Muskingum ch, 2; sab sch, 12 14 00 Mt. Vernon sab sch 67 00	Galesburg ch 50 00 Broadway sab sch, Knoxville 17 00
Mt. Vernon sab sch. 67 00 1st ch, Jersey. 9 50 Buffalo ch. 24 80	Pby of Schuyler. 1st ch, Quincy
Buffalo ch	Pby of Springfield.
201 70	2d ch, Decatur
SYNOD OF ERIE.	
Pby of Alleghany. 1st ch, Centreville, Ladies' Soc'y	101 37 Synod of Illinois, North.
Sewickley sab sch, for Persian Missions, 25; Bible Class, 30	Pby of Chicago.
•	2d ch, Chicago
Pby of Butler.	
Concord sab sch	Proy of Freeport. 1st Ger sab sch, Galena
Pby of Clarion.	Pby of Ottawa.
Brookville sab sch 30 00 Bethesda ch 7 75	1st ch sab sch, Aurora 6 54 Meriden sab sch 3 25
Pby of Erie.	Pby of Rock River.
1st ch, Coneautville. 15 00 North East ch, sab sch. 25 00 Park ch sab sch, for Tungchow sch. 75 00	Woodhull sab sch, to con Rev. W. C. Magner
	
Pby of Kittanning.	129 88 Synod of Indiana, North.
1st ch, Kittanning	Pby of Ft. Wayne.
Clinton ch 6 20 Indiana ch 176 05 Concord sab sch 12 10	1st ch sab sch, Fort Wayne 41 48
Pby of Shenango.	49 48
Pulaski sab sch	SYNOD OF INDIANA SOUTH.
1,666 50	Pby of Indianapolis.
SYNOD OF GENEVA. Proy of Cayuga.	Walnut st sab sch, Bloomington
Aurora ch, in part to con Rev. W. W. How-	Pby of New Albany.
ard t. D 58 20	1st ch sab sch. New Albany, to sup, boy at
Port Byron ch, 50.15; sab sch, for Shanghai sch, 25	Ningpo
Pby of Chemung.	96 05
1st ch, Elmira, Mrs. Ayers 10 00	SYNOD OF IOWA, NORTH.
Pby of Geneva.	Pby of Cedar Rapids.
Bethel sab sch, for Tungchow 19 20	Linn Grove ch, 12.80; sab sch, 11; Family of
Waterloo ch	J. C. Goudy, Miss'y Pig, 10
Pby of Steuben. Painted Post ch	60 36
	SYNOD OF IOWA, SOUTH.
237 55 Synod of Harrisburg.	Pby of Iowa City.
Pby of Carlisle.	Bethel sab sch 1 00
Lower Path Valley ch	SYNOD OF KANSAS.
McConnellsburg ch 38 00 Wells Valley ch 15 00	Pby of Neosho.
Green Hill ch. 22 40	Fort Scott ch 5 45

SYNOD OF LONG ISLAND.	Pby of Monmouth.
Pby of Brooklyn.	Cream Ridge sab sch 10 00 Locust Corner sab sch 6 18
1st ch, Remsen, st	Pby of Morris and Orange.
Ainsile st ch. 4 64 2d ch, Brooklyn, me con 110 71 S. 3d st ch, Williamsburgh 26 60 let ch, Edgewater, S. I 10 40 Genevan ch. 27 10	
1st ch, Edgewater, S. I	Rockaway ch, 87.85; sab sch, 24.15
Genevan ch	Central ch, Orange. 100 00 Rockaway ch, 87.85; sab sch, 24.15. 112 00 Dover ch, Mine Hill, sab sch. 5 25 1st ch, East Orange. 12 97
Pby of Long Island.	Pby of Newark.
Southold sab sch, to sup. child in Syria 23 00	Wickliffe ch. 11 05 Calvary ch. 78 71 1st ch, Newark. 61 00
Pby of Nassau.	1st ch, Newark
Hempstead ch	Pby of New Brunswick.
Astoria ch 30 00 Smithtown ch 12 00 Sweet Hollow sab sch 9 85	Young Ladies' Seminary, Lawrenceville 8 00
838 26	Young Ladies' Seminary, Lawrenceville
STNOD OF MICHIGAN.	Lawrenceville High School mo con 23 53
Pby of Detroit.	Pby of Newton.
Stoney Creek ch 85 00 Southfield ch 8 86 Wing Lake ch 5 64	Newton ch, 66; Washingtonville sab sch, 10.89 76 89 Knowlton ch
Wing Lake ch	Knowlton ch
Phy of Grand Rapids.	Pby of West Jersey.
Manistee ch 8 00 Westminster ch sab sch, Grand Rapids 31 57	1st ch, Bridgeton, intermediate sab sch, 40; Infant sch for McIlvaine's sch, China, 12 52 00 1st ch, Vineland
Pby of Kalamazoo.	1,778 19
Battle Creek ch	SYNOD OF NEW YORK.
Pby of Lansing.	Pby of Boston.
Bennington ch 6 50	1st ch. Newburyport, to con Rev. Chas. S. Durfee L. D
Pby of Monroe.	
Young Ladies' Sem'y, Monroe	Pby of Hudson. Florida ch mo con 5 00 Bloomingburg ch mo con 5 00
178 54	Bloomingburg ch mo con
STNOD OF MINNESOTA.	Chester ch. 80 00 Washingtonville ch. 84 00
Pby of St. Paul.	Pby of New York.
Westminster ch, Minneapolis 7 00	1st ch, New York,
Pby of Winona.	Brick ch. 89 45 4th Ave ch. 33 84 University Plans ch. 89 45
Chatfield ch, 21.75; G. N. Haden, 10 31.75	University Place ch 85 60 Brick ch, Chapel 8 82 Scotch ch, R. Carter & Bros 500 00
1st ch, Presion	
49 25	Pby of North River.
SYNOD OF MISSOURI.	Kingston ch
Pby of Osage. Rev. S. G. Clark	Maiden ch
Pby of Ozark.	New Hamburg ch. 7 56 Kingston ch. 70 12 Maiden ch. 25 52 Calvary ch, Newburg. 46 09 1st ch, Ponghkeepsle 40 85 Pleasant Valley ch. 21 75
1st ch, Neosho, Mo 6 00	
18t CII, 18608IIO, 117.1	Phy of Westchester. 1st Peekskill ch mo con
SYNOD OF NEW JERSEY.	1,784 76
Pby of Elizabeth.	SYNOD OF PACIFIC.
8d ch sab sch, Elizabeth, for Dr. McCartee's	Pby of Sacramento.
Asylum	Rev. C. D. Roberts 5 00
John Ewing L. M	SYNUD OF PHILADELPHIA.
Westfield ch mo con	Pby of Chester.
New Providence ch. 12 00 Westfield ch mo con. 70 00 1st ch. Elizabeth, 732.78; W. W. Woodward to on kenben Van Pelt L. D., 100. 822 78	1st ch, West Chester. 70 06 Waynesburg sab sch. 33 83
Pby of Jersey City.	Pby of Lackawanna.
1st ch, Jersey City	Montrose ch, 5; Dillie Parke, 5; sab sch,
Union sab sch, to con Miss Annie Machette	Montrose ch, 5; Dillie Parke, 5; sab sch, Mrs. Miller's Class, to sup. child at Beirut, 25 00 15
L. M 80 00	Orwell ch 8 10

Pby of Lehigh.	Pby of Niagara.
Upper Mt. Bethel sab sch 5 85	Niagara Falls ch
Portland sab sch	Pby of Rochester.
Boy, dec'd, 1.88	Ossian ch
Pby of Philadelphia.	Ossian ch 8 00 Ogden Centre ch 60 00 Central ch, Rochester 159 17
West Spruce st ch, G. S. Benson 100 00	581 30
1st ch, Philadelphía	SYNOD OF WISCONSIN.
Pby of Philadelphia, North.	Pby of Chippewa.
Forestville ch	1st ch, La Crosse, 25.10; sab sch, 11
Pby of Westminster.	North Bend sab sch 5 00
Hopewell Centre and Stewartstown ch 42 00 Chanceford sab sch	Pby of Winnebago.
	Fond du Lac ch
1,911 85 Synod of Pittsburg.	Pby of Wisconsin River.
	Oregon sab sch. 8 75 Rockville ch. 4 50
Pby of Pittsburg.	Rockville ch
Bethel ch	\$ 11 4 55
Mingo ch	Total receipts from churches\$10,929 59
Pby of Redstons.	Legacies.
Little Redstone sab sch	Legacy of Francis G. Bailey, Pittsburg, Pa., less tax
Uniontown ch	Bequest of James Byers, Perrysville, Ohio 30 00
Frame cu, vacou Denenburg 10 00	\$922 50
Pby of Washington.	MISCELLANEOUS.
East Buffalo sab sch	Huntting, Jr., 2.50; Mary Foster, 10; For
Pigeon Creek ch, 49.80; to con Wm. Barkley L. M., 80	Wiggans, St. Louis, 100; Soc'ty of Inq.,
868 91	James U. Sutton, Plumville, Pa., 6.50; J. M. Huntting, Jr., 2.50; Mary Foster, 10; For Woman's Work, Tenth, for Nov., 10; Chas. Wiggans, St. Louis, 100; Soc'ty of Inq., Union Theol. Sem'y, 24.50; Miss Sarah Wilson, St. Thomas, Pa., 250; Rev. B. Condit, Terre Haute, part of five million than 10; Chash offering in Chaste, Sah
SYNOD OF TOLEDO.	Condit, Terre Haute, part of five million fund 100: Thank-offering for Chefoo Sch
Pby of Bellefontains.	80; Paul Duchaillu, 25; D. M. H., 10;
	"Cash," 15; W. M. Raymond, for France,
1st ch, West Liberty 8 92 Wyandot sab sch, for Navajos 9 20 Rushylvania ch, 13.80; sab sch, 1.85 15 65	Miss'y Box of dec'd Lady, Chinton, Ill.,
Pby of Huron.	condit, tere Haute, part of new million fund, 100; Thank-offering for Chefoo Sch, 30; Paul Duchaillu, 25; D. M. H., 10; Eliza E. Townsend, 3; R. Benner, 25; "Cash," 15; W. M. Raymond, for France, 10; L. M. Lee, 5; Gen'l G. Loomis, 2.50; Miss'y Box of deo'd Lady, Chinton, Ill, 2.35; Rev. J. D. Mason, 10; Mrs. A. L. Mason, 5; Mrs. B., 1; Mrs. C. E. Kneiffin, 1; Henry Brewster, Eso., Shirlevsburge,
Tiffin sab sch, 2.29; Two Little Girls, 1 3 29	1; Henry Brewster, Esq., Shirleysburg, Ps., 5; A. B. T. Ridgefield, for France, 90; Mrs. E. C. Junkin, for Creek Mission,
1st ch, Sandusky	20; Mrs. E. C. Junkin, for Creek Mission,
81 06	10; C. M. Hamilton, Auburn, Mo., 20; Mrs. C. F. Martin, Norristown, Pa., 5; Alpine M. E. sab sch, for "Miriam," of Safeeta, Syria, 12; J. D. L., 50; Gen'l E. B. Babbitt, U. S. A., 55; Rev. B. D. Wyc-
SYNOD OF UTICA.	Safeeta, Syria, 12; J. D. L., 50; Gen'l E.
Pby of Otsego.	B. Babbitt, U. S. A., 55; Rev. B. D. Wyc- koff Memorial for native ministry in In-
2d ch, Delhi	dia OO. Tadiaal Manalam Misslan (secola
Pby of St. Lawrence.	cins, 20; Ladies' Foreign Miss y Associ, Elizabeth, N. J., 100; L. Dillisberry, Pa., 2; H. M. Lane, Jersey City, 5; Walter and Eddle's Mission Box, 5; M. M. Miller, 2.50; M. T. Campbell, 2; A Friend, in Lewistown, Ill., 50; Rev. H. P. Thompson, Catawha Ky. 5
Chaumont ch	2.50; M. T. Campbell, 2; A Friend, in
Pby of Utica.	Catawba, Ky., 5
Waterville ch	\$1,017 85
Oriskany ch	Total Receipts in December, 1870\$12,869 94
82 02	" from May 1, 1870\$74,868 79
SYNOD OF WESTERN NEW YORK.	Special contributions for the debt: Amt. previously acknowledged88,360 00
Pby of Buffalo.	Jno. E. Parsons
Lancaster sab sch, to sup. Hulbert Miss. sch, Syria	morial rund
Syria	Arch'd McClure, Jr., Albany, N. Y 100 00
	\$89,510 00
Pby of Genesee. 1st ch, Oakfield	WM. RANKIN, Treasurer. 23 Centre St., New York.
100 ong Connection	AU COMMIT NO., TION TOTAL



THE FOREIGN MISSIONARY,

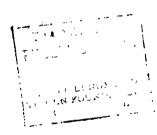
CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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KOLAPOOR MISSION CHURCH, INDIA.

FOREIGN MISSIONARY.

MARCH, 1871.

MISSIONS OF THE PRESBYTERIAN CHURCH.

THE WORK BEFORE US.

As a Church we have taken our stand on the side of the great evangelistic movements of the age, and are putting forth efforts to carry these forward in the best manner, and for the accomplishment of what we believe the greatest good. This is a noble attitude, and if true to it, there can be no diminution of interest, zeal, and associated power. Late events in our history should only give a quickened impulse to the work of our Church, and bring it into the best shape for successful results.

To do this, we must first consider our position. It is an advanced one. The reunion means something more than a mere coming together, or being one, instead of two bodies. This is of but little moment in itself, and in God's account it stands for just as little. He does not estimate the value of a thing by its size or bulk, but by the good it can achieve, and its influence upon the progress of His Kingdom. Next to the maintenance of the gospel at home, is its diffusion abroad, and these are so interwoven that they act and react upon each other. The union then meant an advance upon all that gives strength and efficiency to Foreign Missions. No man could have advocated it, if less was to be done for the heathen by its accomplishment. As Xavier exclaimed, that he might suffer and do more for the Master, "Amplius, amplius;" so this was the cry of the Church, "More, more," in the desire for its consummation. Everything in Providence, in the times, and in the work itself, is favorable for doing more, and for taking such a position; and as we have voluntarily and deliberately assumed it, self-respect, loyalty to the Lord, and duty to the perishing, demand that we should maintain it. The brethren on the field have thus viewed it, and have acted accordingly. They have enlarged their operations in places, and have taken hold of the work with new vigor; others, are asking to go forward and meet the growing demands upon them, and all have felt that the times were propitious for an onward movement. This is then a point for the Church to consider, and this should be kept before the body by pastors and sessions. If we fail now of coming up to duty, and reading rightly the signs of the times, we can never again draw inspiration from what has recently taken place in our history, nor derive any quickened impulse from it. What we have taken we must hold, or evil will inevitably follow.

Again, the Church must comprehend her duty to the unevangelized. This is present, not prospective; immediate, and not something that can be postponed for a generation. The heathen perish; they are crowding upon each other in their exit from earth. This incessant march into eternity cannot be arrested until another generation is ready to take hold of the work. God's Providences cannot be delayed; the marked changes of the age, all so favorable for the diffusion of the gospel, cannot be stopped; the wonderful openings in almost every land for the heralds of the cross to enter, cannot be kept closed; the agencies in operation to accomplish all this are too many and strong, and they are timed in the orderings of infinite wisdom and power for this period, and at this juncture. Then the unevangelized need the gospel as much to-day as they have ever done. Buddhism, Brahminism, Mohammedanism, Fetishism, Romanism, and other forms of false religion have lost none of their errors, nor gained any new recuperative and transforming power. To the adherents of every false system must the truth be proclaimed, and that as speedily and efficiently as possible. The facilities for doing this were never so many and varied, while the people were never so accessible or receptive to right influences. But this cannot continue. If the Church fails to respond to these, or does it so feebly, other errorists will arise and take possession of all such advantages. Missionary influence and power are now appearing, the seed sown by these laborers are now yielding fruit, but a larger force is needed to gather the growing harvest, or to scatter new seed into the places that have been prepared by them. Every thing on Mission ground is in a transition state. Preaching, education, with other spiritual and moral agencies are telling with effect upon many, but with these have sprung up counter evils like Brahmoism in India, that are massing their strength against the truth. Then some Missions are outgrowing their old limits, and are now ready for aggressive movements upon the regions bevond. The old Nestorian Mission was never intended to be confined to the comparatively few of this sect, but was designed for the people of Persia. It is prepared to go forward, but to accomplish any thing really great and successful, it must be properly manned. With its present failing force, it cannot even hold its own. The same may be said of some other Missions. The time is fast approaching, and in places has already come, when more labor must be expended upon the training of a native agency. Means and men must be furnished for this. To this work the Church must give more of its strength, for it will repay all that is expended upon it.

Another duty before us is to know and rightly use our strength. We

are among those who believe that there is a great deal of undeveloped strength in our body, and which should be called forth for evangelistic purposes. It is sad to see churches of considerable size and ability sending \$20, or \$30, or \$100 a year for Foreign Missions, when this sum could be given by several in each of these, with profit to themselves and to the cause. To such, stewardship is only a name, and their gifts are in no way brought under the control of sound and sturdy principle of Christian obedience. We have known churches giving under one pastor \$50, or \$60, and under his successor \$400, or \$500 annually. If such an increase could not take place in every congregation, we verily believe that a great advance could be made in most by the diffusion of Missionary intelligence, the faithful presentation of the work, and by bringing the whole subject into closer contact with the hearts and consciences of all. It seems impossible to an enlightened and sympathetic friend of Missions, that there should be any in the church who are indifferent to this cause, or insensible to the obligations growing out of the moral state of the heathen, and their relations to the Lord that bought them, and yet there are thousands in the church who have to make their first contribution to the Board, and a much larger number who continue ignorant of the relative claims of this enterprise upon them. If this be true, and no man who knows anything of our church can deny it, a question arises, in what way are such to be reached, and their strength commanded for this work. Responsibility must rest somewhere. The neglecters of this duty are no doubt chargeable with guilt, but it is doubtless as true that the pulpit has in places failed to arouse, instruct and guide. A Christian may contribute to some home object, and not another, and be guiltless, but if he owes a debt to the heathen, he cannot pay it by refusing to give to Foreign Missions. This is the only Society by which the unevangelized are to be reached, there is no other to receive his gifts, and failing here, he fails in every effort to send the gospel to the perishing.

But the Church's strength must not only be called out, but wisely directed and administered. We can now in our united capacity do great things for a dying world, but it must be by adhering to the principle for the foreign work that is now carried out in the different home schemes. Union is strength. We have the largest field to cultivate of any Missionary Board of this country, and to do it rightly will tax all our energies. We are doing a work in female education, and religious instruction, and planning for one still greater that should enlist the sympathies and the efforts of all the women of our Zion; and we have received in the transferred Missions and Missionaries, with the Mission of Kolapoor, for their maintenance and needed enlargement, enough to consume all the gifts of those who co-operated with another Board. With the exception of the Seneca Mission every one that has been received has called for immediate reinforcements, and these must be sent, so that to furnish these only in part, and sustain the advance made will absorb at least \$110,000.

Here then is as much as the whole body can attend to, and this statement should have its force in bringing our people up to duty, and leading them to united effort, and with renewed energy to take hold of this cause with greater vigor, stronger faith, and grander liberality.

These, with others that could be named, are all pressing duties. They are laid upon us at "such a time as this" to consider and discharge. Let us pray over them, and meet them like men—nay, like the ransomed of the Lord, whose servants we are, and whose representatives we profess to be.

KOLAPOOR MISSION CHURCH.

THE engraving this month is a front view of the Mission Church at Kolapoor, W. India. It has a nice bell, large enough to be heard over the
whole city—the gift of the Sabbath-school of the Presbyterian Church in
Salem, N. Y.

This engraving has been made from a photograph taken on the spot by the assistant political agent, Captain Westropp, and it speaks well for the numerous friends of the Mission there in India, that so many of these views were bought by them in a short time, that the avails kindly made over to the Mission by Captain W. were sufficient to purchase an organ for the use of the Church, and we are glad to learn the instrument has safely reached Kolapoor.

At the time this Church was built the Mission was connected with no Missionary Board or Society, and its resources were quite limited. The missionary had only a few rupees when he commenced it, and labored upon it some hours every day with his own hands. Every nail in the roof of it was driven by the missionary himself. It took him about two years to build it, but he completed it free from debt, the necessary funds coming from Sabbath-schools in Philadelphia and other friends, as the work went on.

This Church has a fine situation in a city of some 50,000 idolaters, and the missionary reports an average audience of 200, often more, at his preaching services. This is the only Mission Church in the Kingdom of Kolapoor, the only one, indeed, for that and the surrounding population of three or four millions. Many of the idolaters of Kolapoor and the neighboring villages have heard the Gospel preached in this Church, and its very presence in that heathen capital is a constant reminder of the Christian faith, of the one living and true God, and the way of salvation by Christ. The missionary who built it and still preaches in it desires the earnest prayers of all who look upon this engraving that a larger blessing may rest on his labors, and this church become the birth-place of many precious souls.

MEN! SEND US MEN!

THE return to this country, for a short period, of Rev. J. H. Shedd, of the Persian Mission, and the failing health of one of the laborers in the field, have thrown such additional burdens upon the others, that their strength is giving way, and they send home the cry with increasing intencity for men. We cull the following, from letters recently received.

One writing by an amanuensis, and who had been then confined to his bed for five weeks, says, Nov. 16th: "We plead for reinforcements, and that right early. Great vantage ground gained will be lost, unless the Board acts promptly." "The openings are already wide; a wonderful spirit of inquiry is abroad. The foundations of Mohammedanism are shaking. There is a feeling after the truth. Send us men and means. The harvest is great, but alas, how few are the laborers!" A week later, he writes to Mr. Shedd, "I can only pencil a few words; urge the Board to send us men at once. It is poor economy to overwork men so, until we sink quite under our burdens. We are a shattered band." On the 24th of November, Mr. Cochran returned from a tour among several stations, who says: "The way is opening for great labors on the Mosul side, but where are the men?" Another writes, "What is to become of us? One-third of this year I have done nothing. I feel that I ought to go home, but how can I leave? How can I add to Mr. Coan's cares, who is now so overworked? How can I go? How can I stay? Please lay this matter before the friends of missions."

This mission has just come under the care of the Board, and we are anxious, as speedily as possible, to furnish the needed reinforcements. The work is so divided that each missionary has his appropriate work, but if one is laid aside, his work, if possible, must be attended to by others, and with such additional burdens it is evident that the laborers must break This is emphatically the case in this mission at the present time. Mr. Labaree has needed respite from toil, and is for the present laid aside. His wife is sick. Mr. Cochran had just returned from an important tour of two months among the mountains, and was sick with quinsy. Mr. Coan had been sick for some weeks, and could do no missionary service. Dr. Van Norden was the only one able to do full duty. Under such circumstances an appeal is made for speedy help. They need a young pastor of some experience, for Oroomiah, and with him two men from some of our seminaries. Who will respond to this urgent plea? Who will come forward from the pastorate, and say, Send me? Who from the graduating classes will hear this appeal to them? This mission must be sustained. It is brought into the reunited Church by one branch, that all may love, succor, and support it. It has been in its limited sphere a most prosperous mission. Upon it the Lord has smiled. Now it is ready, and waiting to make an onward move. Everything is favorable. But for this, comes booming over the wide waste of waters, the cry, Where are the men?

Surely this simple statement is enough to call forth a prompt reply: "Here are we, send us." Ah, if there were such openings for trade, as there are now for a spiritual ingathering, men would hurry forth by the hundreds to take advantage of them, that they might enrich themselves and their families. Shall our young men hold back when the cry comes from the harvest-field, the lonely reapers, and the Lord himself—"Go forth! go forth!"

THE MISSION TO PERSIA.

BY REV. JOHN H. SHEDD.

Henry Martyn was the first of modern Missionaries to enter Persia. In the year 1811, he passed from India to Persia. He took up his abode in Shiraz, and gave his testimony before the Mohammedans there with a marvellous boldness and power which they could not gainsay, and with incessant pains he labored at translating the New Testament. In ten months his translation was complete, and he turned his face toward his native England, but, on the way, the weary pilgrim entered into rest at Tocat, in Asia Minor. He left as his legacy to the Church his example, and to the millions of Central Asia who speak and read the Persian, he left his New Testament.

Eighteen years later, Smith and Dwight, under the direction of the American Board, explored the regions of North-western Persia. Their hearts were peculiarly drawn toward the small and wasting remnant of Nestorians, which they found on the shores of the Oroomiah lake. In the simplicity of their creed, and in their extreme liberality, those descendants of a once mighty sect, seemed to offer an inviting field for missionary effort. Upon these representations, the American Board determined to establish a Mission in Persia. Justin Perkins and his wife embarked in the fall of 1833. They reached Tabreez about a year later, and in the summer of 1835 they were joined by Dr. and Mrs. Grant. This little company of two missionaries and their wives arrived in Oroomiah, formally to occupy the place as a station, on the 20th of November, 1835. Noble and enthusiastic men they were, and eminently fitted for their pioneer work. One of them, Dr. Grant, in a few years finished his career. After aiding to open the work in Oroomiah, and then burying his beloved helpmate, he entered the wild mountains of Koordistan. Indomitable in activity, fearless in danger, and wonderful in his simple trust in God, he labored on till compelled to retire before the massacre of 1844, when he soon fell a victim, among the poor refugees in Mosul, to his self sacrificing devotion. His grave is by the shores of the Tigris, while his labors have passed into the heroic annals of the Church.

The other founder of our Mission was spared to labor for over 36 years. He died on the last day of 1869. This is not the place to speak in detail of the things which God has wrought during these years of faithful labor.

The founder of the Mission lived to witness the Bible translated, thousands of readers raised up, and near a thousand communicants gathered in. He witnessed too, such revival scenes, as led him to write some two years ago: "Heaven itself, while complete in its bliss, will not present that peculiar form of interest of beholding penitent Nestorians, turning to the Lamb of God, who taketh away the sins of the world, except as viewed in the retrospect, and contemplated in those monuments of mercy, among the bloodwashed inhabitants of that bright world."

It is enough to say, that the work in Persia, which now passes from the patronage of the American Board to the fostering care of the Presbyterian Church, has a precious history entwined with the names of devoted missionaries, and converts too, who have passed within the veil.

The enterprise is not a small nor feeble one. There is a mission at work. with all the appliances and parts, to perform all the functions of an aggressive Christianity in the heart of Asia. There is the press, issuing half a million of pages yearly; the training schools for young men and young women; a band of over 50 native pastors and evangelists, many of them earnest and able preachers and laborers in word and doctrine; an aggregate of over 80 congregations organized into ecclesiastical bodies, and in process of training to carry forward the work among the masses around them. The results already reached are great, not so much in themselves as in their bearing upon the future. It is under the responsibility and aim of reaching the whole people, that our helpers have been reared and our congregations gathered. And we are just beginning to realize this ultimate aim. The field already explored and reached more or less directly, by the influence of our outstations, tours, colporteurs and books, is twice as large as New England, covering nearly the boundaries of Ancient Media and Assyria. And the region which we are called upon directly and at once to evangelize is larger still, with a population of four or five millions at the least. It covers the very oldest centre of the human race, touching Mount Ararat and the Caspian on the north, bounded on the west and south by the Tigris as it sweeps by the site of Nineveh and Babylon, embracing the capitals or their ruins of nearly a dozen ancient and modern Empires, with the tombs of Cyrus and Darius, of Daniel and Esther, and abounding in the most wonderful antiquities, and rock inscriptions, of the East. On this original hearth-stone of mankind, the sons of Shem, Ham and Japheth—the Semitic, Turanian and Arian races—are commingled and fully represented in the peoples and languages of our day. For the full prosecution of our missionary work, six different languages are demanded: Syriac, Armenian, Turkish, Persian, Koordish and the dialect spoken by the Jews. In races and religions our field covers, two Christian sects, the remnants of the Jewish captivity, all the divisions and secret sects of Moslems, and some relics of the Ancient Pagan, and Magian religions. Let us glance at each.

1. The Syriac-speaking population embraces all that is left of the Ancient Nestorian Church, after the massacres of Tamerlane, and the centuries of

Mohammedan oppressions since. The Nestorian portion are about 100,-000 in number, with 40,000 or 50,000 more who have united with the Church of Rome, and call themselves Chaldeans. Among the purely Nestorian portion, our work has met with its success up to the present time. There remains a great work still to be done, in fact, more than two hundred villages to be evangelized, chiefly among the mountaineers, and the Chaldeans on the plains of the Tigris. The large body of Chaldeans are, at present, very much disaffected toward the Pope, and the past two years hundreds of copies of the Scriptures have been sold among them, and at this time, two or three of our best pioneer preachers are abundant in labors in Ancient Assyria. The work needs to be pushed on with increased energy from our station at Oroomiah, as every year there are broader openings, and larger demands for the Gospel. There is great encouragement to labor for the Nestorians also as a missionary people. Nestorian evangelists are now among the Armenians and Persians, in Tabreez, Hamadan and Isfahan, and among the Malakans of Russia, and there is good reason to hope that some now alive will traverse, as their fathers did, but with a purer faith, the 2,000 or 3,000 miles, lying between us and the mission stations in India and China.

2. The Armenians. In our mission field there are two distinct centers of this enterprising race. One of these is Tabreez, the commercial metropolis of Persia. There are about 25,000 Armenians in this city and scattered over the province of which it is the capital. In the city, and in half a dozen villages, the Gospel already has gained a hold, and is striking its roots deeper and deeper. Still more broadly light is diffused. Preparatory work is done, and the great want to-day is for two American missionaries to take up and develop the work begun.

The other center is about 400 miles further east. The Armenians there are the remnants of a captivity as ruthless as any recorded in history. the year 1605, under Shah Abbas the Great, the Armenians about Mount Ararat were forcibly driven from their homes, and after incredible sufferings, they were settled in the province of Irak. These colonies have had a history of tragic interest, and they now appeal to the Christians of America, who are doing so much for their brethren in Turkey, to carry to them also, the Gospel in its purity. They occupy the large cities of Teheran, Isfahan and Hamadan, and about 70 villages in the intervening region, and they are as accessible, and as needy, as the Nestorians were thirty years ago. Nothing should prevent us from extending our assistance to them at once, by planting a missionary station at Hamadan. With proper effort, and the promised blessing of God upon that effort, a few years of labor would be crowned with many souls saved, and Churches gathered. A company of brethren in Hamadan form already a hopeful nucleus, if but properly taught and trained, for a reformation in Central Persia. Two of their young men are now under instruction, in Oroomiah, for the work. Thus the Master is leading the way, and the appeal from that body of nominal

Christians, arising from their past history and present condition, is peculiarly affecting. It is the stronger if we consider their position, in the heart of Persia. They are the seed grain of the Kingdom, for the millions of Mohammedans around them.

This Armenian field in Persia, in its wants and relations to the future, challenges the attention of the best of our students and young pastors. It offers a peculiar sphere of usefulness, where souls are perishing for lack of vision. "Lift up your eyes and look on the fields, for they are ripe already to the harvest."

3. The Persian Mohammedans. These form the great mass of the popula-They are Sheahs, which means sectaries, as they dissent from the Sunnee or traditional faith, professed by the Turks, Arabs, Koords, etc. They differ from the Sunnees in rejecting the first three Caliphs, Abu Beker, Omar and Osman, and in regarding Ali as the only legitimate successor of Mohamed Ali, the cousin of the prophet and the husband of Fatimah his daughter, is the hero of their faith, and no bound is set to the veneration and fanaticism of which Ali is the object. He possesses superhuman excellence and miraculous power, and the constant tendency is to render him divine honors. Ali is the hero-god of Persia, and his wife, Fatimah, is exalted as no other female in Mohammedan lands, and his sons and descendants, the twelve imaums, are the personages, about whom cluster their traditions in the past, and their hope for the future. The Persians in ages past have changed their religion oftener than any other people in the East. By natural disposition, they are far more tolerant than the Turks, and while legally, death is the penalty for apostacy from Islam, practically, a very wide liberty is given to religious discussion and belief. It is a great thing to find a people who are ready to hear the missionary, and to argue the matter with him. This the Persians are willing to do, and still more, there is evidence to those who are looking for the coming of the Kingdom of our Lord in that land, that God is working. In fact, we stand amazed at the change in the temper of the Moslem population, in the past few years. They seem to invite the native preachers and the missionaries to religious conversation, and in every effort we have made, the opportunity has exceeded expectation. Within the past year, scores of men have come privately and repeatedly, to the religious teachers. In fact, beneath the outward conformity, there is a seething fermentation, and secret sects and societies are unsettling the faith of multitudes. The Gospel, to a considerable extent is read. Henry Martyn's translation is doing its work in the palaces of princes, and in the shops of artizans, and an earnest English missionary in the spirit of Henry Martyn, is boldly proclaiming Christ, in the east of Persia. Some are believing; a few are asking for baptism; many, we may hope, are in the attitude of seeking the Lord, if haply they might feel after him, and find him. We do not mean, that any large numbers are positive inquirers. The death penalty stares every one in the face, but we do believe that God is working on the hearts of men. The opportunity for

preaching Christ is wonderfully enlarged, and it should be embraced. Even though the faith of some be sealed in blood, it will but hasten the triumph of the Gospel.

In the west of Persia the Mussulman population to the number of at least 2,000,000 speak a dialect of the Turkish, and for them a separate version of the Bible is much needed. Our missions have made a beginning in supplying this great want. But to complete the work, the time of one missionary should be fully given to it for years to come.

4. The Heretical Moslem Sects. Here is the next opening and demand for Christian effort. The two prominent sects, are the Babees and Ali Illahees. The former of these are the adherents of a new religion, of fiery zeal and fanaticism, in fact, one of the most remarkable religious developments of the East. This sect, though apparently suppressed by the sword, is not dead, nor is its history ended. Its martyrs have been numerous, and if put to the test, thousands to day stand ready to endure torture and death. The great advantage to the Christian cause from the Babees, is to weaken the dominant faith, and shake the general confidence in the old religion. Thus among the Babees themselves, and among the multitudes, who are in a state of doubt through their influence, there is an immense field, open for the seed of Christianity.

The Ali Illahees, are a population numbering hundreds of thousands, who are no more Mohammedans, than were their Pagan fathers. They outwardly bow the neck to the Mohammedan yoke, but really they keep the superstitions and secret rites of their ancestors. They are sunk in utterignorance, and the masses confess that they are without light or knowledge. They and the Babees, both are prescribed sects, both admit in a sense the divinity of Christ, and hence they are tolerant and open to the plainest proclamation of the truth.

- 5. The Koords are an aboriginal race, in their mountain homes, between Turkey and Persia, and numbering at least 1,000,000. They are Moslems of the Sunnee or orthodox faith. Our native helpers and Christians mingle among them, and have diffused considerable light. One Koordish Mullah professes himself a sincere believer, and in a few cases whole villages have asked for instruction. Deacon Tamo, a Nestorian brother, well versed in ancient Syriac, Hebrew and English, and having perfect command of the idiomatic Koordish, is engaged in translating the Bible into their tongue. Among the Koords, is the strange sect of the Yesidees, some 20,000 or 30,000 strong. Their faith consists in extreme reverence for Satan. They have no books, no readers, and their religion is falling into decay. No direct effort has been made for their evangelization. How soon we do not know, but surely, the time is coming when they, and all the Koords are to have the Gospel preached unto them, and when their patriarchal system of clans and tribes will be a powerful aid in bringing them to Christ.
- 6. The Jews. We must not forget the lost sheep of the house of Israel, for we are commissioned "to the Jews first, and also to the Gentiles." Scat-

tered over our field, from the Tigris to the Caspian, in more than one hundred towns and villages, to the number of 50,000 or 60,000 souls, are remnants of both the Assyrian and Babylonian captivities, dwelling by the same "rivers," and in the same "cities of the Medes," where they were originally placed as captives. These Jews are as favorably situated for Christian effort, as any Jews in the world, and they are as needy. Upon them the curse has come to the uttermost, and they are most deeply oppressed, debased, and sadly sunken, especially their females, in a pitiable and corrupt state of ignorance and sin. And for those Jews, the time of blessing and salvation, is drawing near. The missionary is regarded by them as a friend, and is sometimes invited to teach in their synagogues. They are accessible, and many of them listen with attention, to the claims of Jesus of Nazareth. In a very few cases, that same Jesus has been accepted, as the Messiah, and at the present time there is, in Oroomiah, a band of inquirers. We should pray and labor in faith, believing that a remnant according to the election of grace, shall be saved.

Such are the principal features of our field and work in Persia. No thoughtful reader can avoid the conclusion that the providences and commands of our Lord, alike call upon us to go forward. It is the deep conviction of every missionary, and earnest native laborer in the field, that the time has come, to strike boldly out, and open new centres, and enter on more active and aggressive efforts. The results already accomplished, are preparatory, and the means now employed are such as only need increasing and repeating, to carry the Gospel over the immense expanse of Central Asia that lies before us.

The obstacles are many, but none are so mighty, that they may not be overcome by God's truth and Spirit. Our name has been changed from "Mission to the Nestorians," to, "Mission to Persia," in view of the broad fields of Persia, now ripe to the harvest. And just at this juncture, the reunited Presbyterian Church receives the work, and is to meet the new demands on its devotion and liberality. Not from failure but from success comes up the urgent call for a re-inforcement. In our field to-day, with its multiplied forms of labor, among Armenians, Mussulmans, Nestorians and Jews, with its demands of the press, its training schools, its translations, the care of the Churches, the peculiar responsibilities of superintending numerous helpers, the calls for touring and visitation of out-stations, requiring journeys in one direction, of twelve days, to the west, and in the other direction, of fourteen days, to the south-east-to meet all these duties and demands, there is but one Mission station, that at Oroomiah, and but three clerical missionaries, and one missionary physician. The missionaries on the ground are, Rev. J. G. Cochran, who has labored since 1848, (his wife and family are in this country); Rev. G. W. Coan and wife, in the work since 1849; Rev. B. Labaree and wife, since 1860; Dr. T. L. Van Norden and wife, since 1866; and Miss N. J. Dean, since 1868. By the last mail the news came that Messrs. Coan and Labaree were both ill, over-burdened by

care and labor, and they and Mr. Cochran also may soon be compelled to leave the field. So there is real danger that the mission collapse while all Persia is open before us.

Says the annual report, prepared by one of these brethren last May: "We are almost discouraged, as we view the necessities of the field, and our inability to meet them. We have no hesitation in saying that, Tabreez and Hamadan, should be occupied at once, by a full corps of missionaries. No amount of force at this station, can meet the growing wants of those important outposts. Of both these places the facts presented speak for themselves. Here in Oroomiah, our present force is utterly inadequate for the growing demands upon our time and strength. Mr. Shedd was absent from the station last year, in tours, with and without his family, threefourths of the year, and now he is leaving for a visit to America. On his return, another must probably leave. We ask how is it possible for us, with our reduced force, to meet the wants of our field, or the expectation excited by the new name, 'Mission to Persia'? Scores of thousands of immortal souls are waiting to be taught by us, the way of life. God is unmistakably answering the prayers of his people, in behalf of this dark kingdom, and now his providences call the Churches, to take up the work he has prepared for them. Will the friends of Christ at home come forward. and furnish us the men and means, to plant the standard of the cross among these waiting peoples, or will they bid them still to sit in darkness and death?"

MISSIONARIES TRANSFERRED IN CHINA.

THE Board at a late meeting received under its care from the American Board, Rev. Joseph L. Whiting, of Tientsin, and Rev. D. C. McCoy, of Peking. These brethren, with their wives, will be connected with the Shantung Mission, which takes in the city of Peking. They were "cordially commended to the Board as good and faithful servants of the Lord Jesus Christ."

Every such addition to our Missionary force not only increases the number in the field, but the responsibility of the Church at home. The Board is assuming great obligations which our whole body must meet. The expenditures are enlarging monthly, but the contributions are as yet on an average far below the disbursements.

SYRIA MISSION.

The topics brought forward in the following letter from this Mission are in themselves of special value to our readers, and contain information needed by most of them, and especially at this juncture of the Board. Other interesting and important papers have been received, and will be given, from time to time, in our publications, and if these are carefully perused,

our people will be brought into closer fellowship with both the work and the workers.

1.-Our Field.

In presenting our Mission to your Board for its patronage and its prayers it seems appropriate to begin by stating, in brief, the geographical position, territorial boundaries, and general characteristics of the field which it occupies. On this subject it is hoped that the following outline will be sufficient for all practical purposes.

Beginning at the south, a line drawn from the city of Acre, eastward to Banias—the Cesarea Philippi of the New Testament, at the southern base of Hermon—will indicate our limits in that direction. On the north the line may start at the castle of Merkub, north of Tortosa, and running eastward so as to include the mountains of the Nusairiyeh about Safeta, and the villages north of Hamah, it will terminate in the uninhabited Desert east of that city. The eastern boundary will take in Hamah and Hums with their dependent villages, including Südüd, and passing southward, it will include the whole of the Buka'a, and the western slopes of Hermon to Symconiyeh above Banias. Our territorial limits, thus defined, extend along the coast at the head of the Mediterranean Sea, for about 160 miles, with an average breadth of 50 miles.

2.—Population of the Field.

The territory thus marked out, may include some 750,000, or, possibly 800,000, inhabitants, divided into various Christian sects, and Moslems and other unevangelized communities and tribes. The nominal Christians are perhaps more numerous than any other one class of people, consisting of about 250,000 Maronites, 70,000 orthodox Greeks, 50,000 Greek Catholics, and a few thousand Syrian Jacobites, and Armenians. The Druzes may number 50,000, and the remainder are Moslems, Metawelies, Nusairiyeh, Bedouin Arabs, and Jews. The Maronites reside chiefly in Lebanon, and especially in the northern half of it. The Greeks, and Greek Catholics, are found in the cities, and in the villages of the mountains. The Druzes occupy the southern half of Lebanon, the valley of the Upper Jordan, and the western slopes of Hermon. The Metaweleh are found chiefly in Sidon, Tyre, and the mountains east of those cities, also at the north end of Lebanon, and in the Buka'a about Baalbek. The Nusairiyeh dwell on the mountains about Safeta, and in a few other localities. The Jacobites are found at Hums, Sudud, and dependent villages. The Moslems abound in the chief cities, and in parts of the mountains both at the north and south end of our field. They also occupy many villages in the Buka'a. Fragmentary tribes of tent-dwelling Arabs are met with in nearly all parts of our field, but we come in contact with the great Bedouin wanderers of the desert chiefly in the neighborhood of Hums on the north-east, and Bonias at the south-east of our limits.

3.—Language.

The language spoken by all, and everywhere in our field, is the vulgar Arabic. All our proper missionary work is conducted in this language; and this is the only foreign tongue which the missionary must necessarily acquire.

4.—Occupation of the Field.

The proper Mission stations are four—Beirut, Abeih (or Lebanon), Sidon and Tripoli. (As you will see hereafter, it is proposed to establish a fifth station at Zahleh, to include the whole of the Buka'a and part of Lebanon.) The Sidon station has the care of the entire southern part of our field including Tyre, Acre and the region east of them, to the valley of the upper Jordan and Hermon. It has a Female

Seminary connected with it, situated in Sidon. The station at Abeih occupies the southern half of Lebanon, and includes nearly the entire Druze population within our field. At Abeih is the Miscion seminary. Beirut, the oldest, and central station of the Mission, includes, besides the large city and suburbs, the surrounding villages on the plain and along the base of the mountains. The printing and publishing establishment of the Mission is at Beirut; also a female seminary, the Syrian Protestant college, and other educational institutions. The Tripoli station embraces within its limits the northern half of Lebanon, the district of Akkar, the Nusairiyeh mountains about Safeta, and the cities of Hamah and Hums with their dependencies.

5.—Churches.

There are native Churches at Tripoli, Hums, Beirut, Abeih, Ain Zehalteh, Sidon, Hasbeiyeh, Khiyam, and Alma, with numerous protestant communities and preaching stations in all parts of the field.

6.—Missionary force.

The missionary force at present in the field is located as follows: for the very large station of Tripoli, there is but one missionary, Mr. S. Jessup. At Beirut there are three, Dr. Van Dyck, editor of the press, and professor in the Syriac Protestant college; Dr. H. H. Jessup, professor in the Theological Seminary, and general missionary; and Dr. Thompson, pastor of native church and general missionary. At Abeih are Mr. Calhoun, principal of the seminary and professor in the Theological Institution; and Mr. Bird, general missionary with care of common schools and outstations. At Sidon are Mr. Eddy, acting pastor of churches and professor of the Theological Seminary; and Mr. Dennis, recently arrived, and but fairly commencing mission work. All these missionaries, with the exception of Mr. Dennis, are married.

The Female Seminary at Beirut is under the care of Miss Everett, Miss Jackson, and Miss Loring. A boarding and day-school for girls is also established at Sidon, at the expense of the Mission, under the superintendence of Mrs. Eddy, but taught mainly by Miss Jacomb, an English young lady, formerly connected with Mrs. Watson's school in Shemelan on Lebanon, and still supported by the society which established that school.

The Syrian Protestant college at Beirut should be regarded as the child of our Mission. It was originated by the official action of the Mission. Dr. Bliss its president, was a member of the Mission; Dr. Van Dyck is still; Dr. Post was originally one of our members; and Dr. Wortobet, the other professor, was our first ordained native pastor. We greatly rejoice in the present prosperity of this institution, and in the vast prospective theatre of religious influence, and intellectual and moral power opening out before it. We desire that you should regard this college as an integral part of the machinery of our Mission for evangelizing the Arab race, and earnestly commend it to your confidence, patronage and prayers.

To the above brief summary of the evangelistic force now concentrated upon our field, should be added two native ordained ministers, and about forty native assistant; and teachers, some of whom are valuable missionary helpers in the out-stations which they occupy. Nor should we fail to notice many other fellow laborers who do not belong to our Mission, but, who conduct important benevolent operations within the limits of our field.

The Prussian Deaconesses have a large institution in Beirut, in which are boarded and taught about 130 orphan girls, besides a high school in the same establishment for the wealthier class, and mostly for Europeans. The British school society sus-

tains a large female seminary at Beirut, formerly conducted by the late Mrs. Bowen Thompson, and now under the general direction of Mr. and Mrs. Mott, and taught by a numerous staff of English and native teachers. They have also numerous schools in Beirut, on Lebanon, at Hasbeiya, Zahleh and elsewhere. Miss Taylor, a young lady from Scotland, has established at Reirut a day school, exclusively for Moslem girls, which is attended by about 50 pupils. The Rev. James Robertson, pastor of the Anglo American congregation, and missionary of the established Church of Scotland to the Jews, has a flourishing day school designed primarily to aid in his special work. Mr. B. Bustany, a native Syrian, long connected with our Mission as teacher and translator of the Bible, has established a large educational institution at Beirut, which has proved a remarkable success. Amongst Mr. Bustany's 200 pupils are a number of youths belonging to Bedouin Arabs, whom he is training for future usefulness among their wild countrymen. On Lebanon there are two female boarding schools in the village of Shimlam; one, taught by Mrs. Watson and her adopted daughter, a native Syrian, is exclusively for Druze girls; and the other conducted by Miss Hicks and Miss Dobby, aided by several native teachers, is designed mainly to train up common school teachers. They have about 25 boarders, and a small day school. At Sukel Ghurb (on Lebanon) are training schools for teachers of both sexes, taught mainly by native instructors. These boarding schools are under the direction of Mr. F. Saleiby, and supported by contributions from Scotland and Under the same direction, and supported by the same patrons, are numerous common schools in the villages of Lebanon.

The design of this general resume is to give a succinct and comprehensive account of the different educational, missionary and evangelistic agencies now in operation within our own proper field. Outside of our limits, there is an Episcopal Mission for Palestine proper, under the direction of Bishop Gobat; and a medical Mission at Nazareth. Damascus is the central station of the united Mission of the Irish Presbyterian Church, and the Associate Reformed Church of America. The Reformed Presbyterian Church of America have Mission stations at Ladakiyeh and Aleppo. All these Missions and missionary operations, are for the Arabic-speaking people of Syria, and do all contribute, with greater or less efficiency, to disseminate the light of the Gospel throughout the country. May the Great Head of the Church crown them all with abundant success, in the salvation of the perishing multitudes of this dark, but interesting land!

Character and accessibility of the inhabitants.

Of the various sects and tribes that inhabit our field, the orthodox Greeks are the most accessible to missionary labor. This is owing to several causes. The first and most influential perhaps is, that the Greek Church has never forbidden her people to receive and read the Word of God. They have, in fact, been always willing to accept, at our hands, the sacred Scriptures, and to have them taught in our schools. They are also disposed to accept the Bible, as paramount authority on religious matters. From this cause, too; they are more willing to read other religious books, to converse on spiritual topics, and to listen to the preached Gospel. Another cause of the greater accessibility of this people is that they are a minority in most localities. As a general thing they reside in towns and villages in connection with other sects. Thus throughout Southern Lebanon, they are associated with Druzes, Maronites, and Greek Catholics, and it is but rarely that they form the majority in any community. We have always found such mingled populations, more free and accessible than any others. Again, rejecting the Papacy, and earnestly protesting against the

monstrous pretensions of the Pope, they have many points of agreement with Protestants, and to a certain extent, look upon them as friends and allies. Owing to these and other causes, partly social and in part political, this people are everywhere open to missionary labor, and most of the members of our churches are from this sect; and as they are found in considerable numbers throughout our entire field, they constitute a practical working basis of the utmost importance.

The Greek Catholics (a papal off-shoot from the Greek Church, which began about 150 years ago), abound most in the cities and on Lebanon; and though greatly restrained by a watchful papal hierarchy, the people retain, and at times assert a good deal of independence, and from the mere fact that they have once broken away from their original community, they are the more ready to investigate religious subjects, and more open to conviction, than the Maronites. They are also, like the Greeks, a minority, and dwell, side by side, with other sects. They probably number a larger proportion of educated, intelligent and enterprising young men, than any other body of people in the country.

The Maronites, as a rule, are bigoted papists, very ignorant, and wholly subject to the stringent and ever-watchful control of their clergy. Their hierarchy is also very numerous, well organized and powerful, being reinforced by a multitude of learned Jesuits, and numberless monks and nuns, both native and foreign. In a large part of northern Lebanon, they are the only inhabitants, and there their authority is supreme. Still, even in this strong-hold of the Maronite patriarch, the light of the Gospel is beginning to penetrate, in spite of all opposition, and not only individuals, but considerable communities are found from time to time, attempting to break away from their bondage, and declare themselves Protestants. This number is steadily increasing, and there is good reason to hope that a wide and effectual door for the Gospel amongst this large and needy people, will ere long be opened, which no man can shut. In other parts of our field, where the Maronites are few, they are of course more accessible, and less stringently bound by their priests.

The Druzes are, and always have been our personal friends—are glad to have us reside amongst them, and open schools for the education of their children. Of late many of their most enterprising youth are seeking a higher education in our seminaries, and in the college. It is very desirable that more definite and adequate measures be adopted and worked efficiently for their conversion.

The Moslems and Metawelies are, as a rule, still inaccessible to direct missionary labor. They are, however, waking up to the necessity of education, and in many places, some of their children are beginning to attend our schools. In Beirut there are two schools exclusively for Moslem girls, which are well attended though conducted on Christian principles. A spirit of inquiry on religious subjects is manifested more frequently than in former years, and a few are found who express a desire to forsake the faith of Islam. Influences are at work which tend slowly, but surely, to break down the hitherto impregnable wall of separation which forbids the introduction of the Gospel among the Moslem population; and the time draws on apace, when this vast field will be thrown open to the Church.

Along the northern limits of our field we come in contact with the large body of the Nusairiyeh—a semi-heathen and more than semi-barbarous community. These people are, in some respects, in much the same state as the Druzes, and from the results of missionary labor by the brethren at Ladakiyeh amongst them, there is every reason to hope that they will be found to offer an open and a promising field of evangelistic labor. We have heretofore done nothing for them, but if the Tripoli station is moved, as we recommend, the brethren there will be able to organize and

prosecute efficient operations for their benefit. The same station will also have an interesting field of labor amongst the Jacobites, who reside in Hums, Südüd and dependent villages.

To complete this survey we must briefly refer to the Bedouin Arabs. Small fragments of these tent-dwelling descendants of Ishmail are met with in nearly all parts of our field. These fragmentary tribes are, to a certain extent, stationary, that is, they never wander far from the settled parts of the country, and have constant intercourse with the villagers in the vicinity of their encampments. In the region of Hamah and Hums, however, we are brought face to face with the genuine Bedouin, who swarm all over the plains and deserts of Syria. So also on the east and south of Banias we encounter the same wild wanderers in great numbers. The only way in which Mission work can as yet be carried on amongst them, is to send colporteurs to wander about with them in their migrations. This kind of work has been prosecuted for several years by the Sidon station, and is at present urged forward at the expense of a benevolent English gentleman, who is also supporting some Bedouin youth in the school of Mr. Bustang, in the hope that they will, in time, become missionaries to their people in the desert. This good work should be sustained and fostered by every wise and available means, in the assured belief that the time is not distant when these wanderers in the wilderness will be converted to Christ.

Difficulties and Encouragements.

The preceding survey of our field will of itself suggest to a thoughtful mind, some of the difficulties and discouragements which it presents. But it is desirable to present these matters in more detail, that your Board and its patrons may be placed in intelligent sympathy with the Mission, and be better prepared to prosecute those measures which are necessary for success, with the greater patience, perseverance and faith.

The fragmentary and antagonistic character of the population creates one of the most obstinate difficulties in the way of general and rapid evangelistic success. There is no single, common stratum of society, underlying the entire community, which, as a basis, might be worked throughout the land. The Maronites stand aloof from the Greeks, and hate them; and the mere fact that the latter accept the missionary and the Gospel, arrays their neighbors of the other sect against both. And the same is true in regard to other nominal Christian sects. The Druzes are distrusted, hated, and feared by all others, and those feelings are abundantly reciprocated by them. It is of course very difficult to fuse all these discordant elements into one harmonious Christian community.

Again, each of these sects is fenced about by peculiar creeds and customs, and defended by watchful leaders, and zealous subalterns. All these must be studied, mastered and overcome, before the truth can be received by those who are held captive by them. This implies a vast amount of labor, study, patience and perseverance. Then again these barriers against the reception of the Gospel are immensely strengthened by political entanglements. Each of the sects has, or seeks to have, some foreign protector, upon whom it can depend for protection against its enemies. The Maronites look to the French government to sustain their independent existence. The Greeks depend upon Russia; the Greek Catholics upon Austria; and the Druzes rely upon England. They are all, in fact, dealt with by these various governments, as so many political allies in this country, and this marks them off into distinct and hostile camps. The existing war, between France and Prussia, has brought out this element of discord and antagonism in an amazing manner, and for the time be-

ing, it acts as a powerful barrier against the progress of the Gospel amongst large masses of the people. They are vehement political partizans, and are ever ready to wage fierce war against each other about this quarrel. Powerful influences, however, are at work, which will, in time, greatly mitigate this evil; and experience has taught us that even this fragmentary and antagonistic character of the inhabitants is overruled, in the providence of God, for the protection of persecuted Protestants, and as a means of gaining access to many parts of the country which might otherwise be effectually closed against us. The Protestants keep aloof from all these entanglements, and cultivate the friendship of all, that the Gospel may not be hindered, but rather commended to the reception of all classes of the community.

The importance of the field—general remarks.

In another part of this letter we have marked out our territorial boundary; but it would be a very inadequate indication of the actual, and of the prospective sphere of our Mission and its influence for good, to allow it to be supposed that these were confined to such narrow geographical limits. A far wider view is the true one to take. By means of our press we are already spreading the word of God, and good books, broad cast over the vast regions occupied by Arabic speaking races, from Western Africa to India and beyond it, and from Mosul and Mardin to Ethiopia and Abyssinia, these silent messengers are carrying the glad tidings of salvation to unnumbered millions. By our schools and seminaries, male and female, and by the college we are training and sending forth Christian teachers and preachers, and extending the unspeakable blessings of Christian education to many distant places, east and west, and north, and south. These long lines of precious influence and spiritual power, are but just beginning to be worked out extensively, and there should be no hesitation or delay in preparing for a rapid expansion in all directions, limited only by the extent of the means furnished for their prosecution.

We do not forget, nor in any way undervalue the labors of many efficient and honored missionaries and teachers from other societies, but on the contrary welcome them as co-workers in the same great cause. Still, it is proper for us to state this important aspect of our own particular field and work, as we Owing to circumstances, not necessary to be mentioned here, it was at Beirut, and in the neighboring districts of Lebanon that missionary operations for the Arab race were first successfully commenced. Here was organized the first mative Church, here opened the first schools and seminaries; and the first Arab printing press was set to work to furnish books for them. Having thus had the start of all other places in these and other evangelistic efforts, our Mission has continued to develop and draw towards itself more and more of the means and appliances for educating and Christianizing the Arab people, and, so far as human sagacity can forecast the future, this process can and should go on with accelerated power. Beirut, with Lebanon for her protector, feeder and chief support, is rapidly and surely becoming the radiating centre of literary, scientific and religious light and culture for this people. It is not easy to overstate the power of our Arabic press in this matter, and this may be augmented indefinitely. The same is true in regard to our seminaries, male and female, and especially the college and the theological institu-We look in vain for any other point so favorably situated and circumstanced for furnishing the Christian literature, the religious teacher, and the trained preacher of the Gospel for the vast Arab race. The necessary machinery, so to speak, for this mighty enterprise is mostly on the ground, and only needs expansion wide enough, and perseverance sufficiently continued, to reach, with the blessing of the

Head of the Church, the millions in Asia and Africa who speak this language, and who must through it be instructed in the way of salvation. We desire to bring you and the great Presbyterian Church in America, face to face with our Mission, its wants, and its possible expansion in the future. Will you, and those you represent, assume this work, and send us of your sons and your daughters to carry it forward with ever increasing life and power? We cannot doubt as to the answer to these questions, and in the firm hope that this Mission will be speedily and largely reinforced, the few now on the ground will gird up their loins for fresh ensets against the power of darkness, and put forth new efforts to build up the kingdom of our Lord and Saviour in this land where it was first established.

In conclusion, we earnestly request that our Mission may be adopted into the heart of our beloved Church, and share largely in her affections, and her prayers, Without this the new relations which we are now forming will be of no avail. All real progress and success in our work depend, not upon organizations, however perfect, but upon the outpouring of the Spirit of God in response to the fervent, effectual prayers of His people. Brethren pray for us! and again we say, Brethren, pray for us! and in turn we pledge ourselves to remember you in our daily supplications, and to teach our converts in this land to do the same. And to the Triune God be all the praise, and all the glory, now and evermore.

COMMUNICATIONS FROM THE MISSIONS

Lodiana Mission.—A. India. Lahore.

Letter of Rev. C. W. Forman.

Great Change in Public Sentiment.-It is rather remarkable that the three missionaries who are now connected with the station, were all here twenty-one years ago; Mr. C. B. Newton, as a child, and the other two as missionaries. changes have taken place in Lahore since then. Such was the unsettled state of the country, that we were requested not to begin to preach at once to the people, lest it should be the cause of disturbance; and Europeans were not allowed to live out of certain limits, because, if they did, they could not be sufficiently protected by the military, or the police. The first literary institution in Lahore, or indeed in the Punjab, north of the Bias, was begun in a small upper-room, on the 19th of December, 1849, by Mr. Newton. That school is still in existence, and contains nearly four hundred pupils, with which are taught, Geometry, Algebra. seventeen branches, all in the city, except English, etc. Almost all the pupils in

one in the suburb, near by, containing about eleven hundred pupils, and an adult school, with fifty or sixty. Besides these, there is a government school, with nearly as many pupils; a government college, with some forty or fifty students; an oriental university, under government auspices, with a law-school attached; a government medical college; a male and a female normal school, with a few girls' schools, supported in part by government, and managed by Miss Fuller, and a Hindoo (English) school, supported by natives. Certainly Lahore has made progress in education, if in nothing else.

Our education work has prospered during the year. Our MAIN SCHOOL contains 380 pupils, exclusive of a branch school for beginners, held in the same building. It requires about two years for a child of ordinary ability to prepare for entering the lowest class in this school, in which there are fourteen classes, the highest of

lish, together with their own language; from heathen friends. Out of this class, and a few read Arabic, and a few San- I have but lately baptized a man, a skrit. The school is opened every morn- Brahmin, who stands firm under no little ing with reading the Bible and prayer persecution. by the superintendent; and the Bible is the class-book in the classes, except the terested in the sect of the Sadhs, in this three lowest. All this instruction has city. I have already in a letter published certainly a very civilizing effect, and I in the Foreign Missionary, mentioned the think any one would admit, on compar- cordial reception I have always met with ing the pupils of the mission school with those of the government school, that to discuss religious matters. They still teaching Christianity has certainly a good effect on the manners of the pupils, if nothing more.

Deism is now very fashionable among the educated natives of India, Seeing that Hindooism, in any form, was utterly untenable, and not being prepared to accept of Christianity, they have taken refuge in this miserable system, accepting Theodore Parker as their great apostle. These views are in vogue with not a few at Lahore, and I think are exercising a bad influence in our school.

Furrukhabad Mission.—A. India. Furrukhabad.

In reviewing the past year at this station, the Rev. S. H. Kellogg writes, after speaking of the great destitutions in the district:

I think I am not deceived, when in among their own countrymen, even in guine; the fairest hopes are too often

the school read Persian, as well as Eng- some cases at the expense of liberal abuse

I have been on some accounts quite inthem and their invitation to their Chauk seem no less friendly, and on several occasions I have had, in their place of worship, discussions most satisfactory in respect both to the explicitness with which I was enabled to set forth the gospel, and the intelligence and candor of my opponents. Nor has my preaching and discussion in their sacred place, on any occasion, seemed to be unacceptable to anv.

Destroyed all my religion.—I have mentioned the case of a venerable Sidh, a banker of great wealth, who has manifested no little interest in the gospel. He bought from me a New Testament, and is diligently reading it in course, sometimes coming to my house, sometimes calling a Christian to his own house to explain, what seems to him difficult of understanding. On finishing Matthew, he said to one of our Christian accordance with the opinion of almost brethren, "What is the reason that every all our native brethren, I say that during one speaks against this book! It is inthe five years or more that I have been comparable! I have never seen a book here, there has at no time been so much like it! Never have I seen or heard of a religious interest in this city, as during character like that of Jesus Christ! Such the past year. Not that I see any sign love and such patience! There is not of a general movement toward Chris- one among you Christians, who at all tianity, which is quite another thing; equals him!" "This book," he said, "has but there is an unusual number of indi- destroyed all my religion! Your Christ viduals, who seem to be not far from the seems to shut rich men like me out of kingdom of God; who evidence their in- heaven." Besides this old gentleman, sevterest not merely by an occasional call eral of his friends hearing him thus praise upon the missionary, but by a regular the book, have also begun to read it. I attendance upon Sabbath and week day should be most sorry to give any exaggeservices, and the constant confession of rated impressions, and missionaries are Christ and denunciation of idolatry too often disappointed to be unduly sanblighted. But I speak of these cases, of interest, there has not been a single merely as indications, which we are Mohammedan, though perhaps one-fitth bound thankfully to acknowledge, as evi- of the population of the city belong to dence that the Holy Spirit is not entirely the false prophet. absent from those among whom we will even stop to listen to our preaching; labor. But of such cases some have gone or, if they stop, it is too often only to go beyond inquiry, and I have been per- off blaspheming, at the first mention of mitted to baptize, within the past six the Divinity and Atonement of our Lord. months, four adults, a man and his wife, It would seem, as if, like the Jews, some and two unmarried men. The man and heavy doom of exclusion from God's his wife were baptized at Chibra Mow, grace, were resting upon this hardened the other two in the city. These, all thus people. Certain it is that the poison of far, appear well, and give me no occasion Mohammedanism seems more virulent to regret their baptism. It is a most than even that of debasing Hindooism. uggestive fact that among all these cases

Few among them

WORK AMONG WOMEN.

WORK FOR WOMEN.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY already reports twenty-two auxiliaries; ten of these are pledged to the entire support of a missionary each; sixteen mission bands, and two circles, are also formed in connection with it. We publish the receipts of this organization to February 1st. The Woman's Board of Missions sends cheering statements of the interest in this movement in many localities in the North-west.

The Ladies' Board of Missions submitted their constitution to the Board, so as to become auxiliary to it. This, after some change, was brought into harmony with the rules and regulations of the Board, and received its approval. We hope that this Society will do much for the evangelization of heathen lands.

These different organizations ought to awaken a new sense of devotion to this cause, among the women of our Church; call forth in a higher degree their sympathies, enlarge their gifts, and lead a greater number to consecrate themselves to this work.

GIRLS' SCHOOLS.

In almost every mission there are now schools for the training and education of girls. Some of these are for the children of the heathen, Mohammedans, etc.; others are for the children of native Christians, but all have reference to their proper religious culture. Some are wholly sustained by the Board, others only in part. To meet inquiries, we append the sums asked, and necessary to sustain the different female schools at different stations, as far as the reports have been received. The Orphanages in India are not included in this list. The estimates for Bogota, Rio

Janeiro, Shanghai, and Canton, have not yet reached us. Many of our Sabbath-schools help to sustain children in some of these institutions; others, are only day-schools: but all are worthy of support.

ESTIMATES FOR 1871.

Tungchow, China,	\$400 Saharunpur, Inc	lia,	. \$300
Ningpo, ".	650 Dehra, Heath	en,	. 200
Shanghai, ".	no report " Christ	ian,	. 750
Canton, "	" Lodiana, Heath	ıen,	. 50
Petchaburi, Siam .	250 Rawal Pindi,		. 125
Bangkok, " .	250 Ooromiah, Pers	ia,	. 840
Allahabad, India, .	400 Beirut, Syria,		1,300
Furrukhabad, India,	350 Sidon		. 850
Mynpoorie, "	400 Gaboon,		 500
Ambala, "	150		

Female Seminary at Beirut, Syria.

Miss Eliza D. Everett sets forth, in this letter, the condition and the wants of this Mission, that it should, like the College, be so endowed as to be strong and efficient for the great purposes for which it was established. The thoughts of some, in this Memorial year, may be turned in success.

be cordially adopted and heartily sus-institution. schools, that the Syrian Protestant Col- hearted, permanent friends in paying pupils from Damascus, Tripoli, home, that all mission fields, home and

Aleppo, Latakia, Jerusalem, and Alexandria, as well as from this city, and from among the better families of our mountain institution, and she is anxious with the villages, and with God's blessing upon our efforts, become a centre of light and influence throughout a wide extent of country. Even now we have a pay pupil from Adana, from a rank Maronite family, this direction, which may be accompanied and in case she makes the desired imwith cheering gifts for its permanent provement under us, others intend to follow her here. I feel that our sisters in I feel that the interests of this school, the Presbyterian churches, at home, can and the cause of Christian female educa- have on mission ground no more worthy tion here, in Syria, demand that our in and promising subject for prayer, and stitution be considered an essential object for which to labor, and to which branch of the missionary work here, and to present substantial offerings, than this Without an endowment, tained by the Board at home, with which which shall remove from us the incubus this mission is connected. The time has of pecuniary want, and place the school come when we should have for the on a less precarious footing than the daughters of Syria an institution that irregular contributions of the traveling will take the same rank among girls' public, and the annual gifts of liberal lege holds among schools for boys, churches at home, we cannot accomplish There is, in my opinion, every reason for our object. Cannot the new Woman's placing our school on as permanent a Boards (in the organization of which we basis, as that institution, with as defin- greatly rejoice) do something toward itely prescribed a course of study, and as raising the needed endowment? We eargood facilities for instruction in every nestly pray that the recent reunion, necesdepartment which it is deemed advisable sitating this readjustment of church and to establish. Affording such facilities, I missionary relations, is to result most see no reason why it should not draw gloriously in such a spiritual growth at

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foreign, will feel the quickening influence gone out from one of the schools, within of a more active and self-renouncing piety the year, is employed as teacher of a in the churches. In turn, we beg your government female school in Oude, on a unceasing prayers for us. Without the salary of twelve rupees a month, exactly blessing of God we labor in vain, and the double of what we pay any teacher. And out-pouring of His Spirit upon this entire Mrs. K.'s best teacher is a young woman field, is our first great want. Especially, of twenty-two, a Brahmin, the wife of would I entreat you to remember this the superintending Pundit. It is pleasschool in your prayers, for we wish noth- ing, and most encouraging to observe, ing for it so much as the visitation of the that this Pundit and his wife have both Holy Spirit.

Zenana Schools in Furrukhabad.

As to work among the women in the city. Mrs. Kellogg has not had strength to enlarge the work as she could have Six schools have been sustained throughout the year, and the girls and reason to believe, are in their hearts women have generally made most satis- drawn toward the gospel. factory progress. In schools like these, in which only girls and women of the ilies in the city, but her strength, imbetter classes attend, those in attendance paired by the dangerous illness of last are usually from the immediate relatives year, has not permitted her to labor as and near neighbors of the family in which she could wish. She has found an espethe school is located. school cannot usually grow much beyond the Sadhs, to whom she is called far a certain narrow limit. Still the average more than she is able to go. in actual attendance through the year has occasion, lately, several Sadh ladies urged enty-one, instead of sixty-six. And this talk to their husbands, she should come average would have been much larger, and talk to them. For with them, all the but for the severe epidemic fever, which women, though living in seclusion at has been prevailing since the close of the other times, always go to the chauk on rains, on account of which the attendance the sacred day of the full moon, latterly fell about thirty per cent. The maximum monthly average has been to send out this year, for work here in eighty-six. per cent must be added, for absentees, a more open and promising field in N. which will give about one hundred as India. Practically, they can go wherethe number in actual attendance during ever they please. I say two, because, as the past year. these girls are able to read intelligently sary that unmarried ladies keep house, as in any Hindi book; the remainder are in missionaries generally do, and if so, in all

renounced idolatrous worship. on a late great celebration of the Hindoos, he drew down upon himself quite a petty persecution, by forbidding any idolatrous ceremony to be performed by any member of his family. There are one or two other young women in these schools, who have also given up idolatry, and we have

Mrs. K. has occasionally visited fam-Hence, any one cially cordial welcome in the houses of been slightly larger than last year; sev- that the next time I came to the chauk to

In conclusion, I must urge on the Board To all these figures twenty this city, two ladies. I doubt if there is About twenty-five of remarked in a former report, it is necesvarious stages of progress. One who has ordinary cases two must live together.

Receipts of the Woman's Foreign Missionary Society to Feb. 1, 1871, Mrs. J. D. McCoord, Treasurer, 1834 Chestnut St., Philadelphia.

West Arch st. ch. Philadelphia, by Mrs. Meyer Witherell, 9, by Mrs. Sam'l Hood, Spring Garden ch, Philadelphia: by Mrs. Mc-

Donald, 10, by Mrs. C. E. Claghan. 2, by Mrs. Wigand, 1, by Miss V. A. Crawford,818 50 Woodland ch, Philadelphia; by Mrs. Gregory,

10, by Auxiliary Soc'y, 112.97, by Mrs. Schenck. 11	7th ch, Philadelphia: Mrs. S. Kneass	5 (0 (60 (90 90 90 90 90
kirk, 1	Pres. ch., Newark, "Hope Band	_	_

MISCELLANEOUS.

Success in Madagascar.

THE following account, by a missionary of the London Missionary Society is peculiarly interesting and encouraging as showing the fruits of native Christian labor, as well as a bright contrast to the terrible scenes of persecution, which once

were found in the same land.

"At Antoby, a populous village, with another, Anosivola, within half a mile of The forest is not more than half a day's journey distant. In this forest, and close by this spot, the evangelist and his wife, who are now occupying this station, hid during the times of persecution. They remembered their trials and the prayers they had offered during the days of darkness, and requested that they might occupy this station, so near to where some of their most earnest petitions had been presented. The change that has come over this place since my visit last year is perhaps more remarkable than any I have yet recorded. When I first visited the place, the women and children were all terrified, and upon seeing me approach, ran in every direction. The men would not venture near me. I got the most miserable accommodation, and it was with difficulty we could persuade the people to sell us food for an evening meal. To-day, how different from all this! When we first sighted the village, the spectacle that presented itself

Within a short disquite overcame me. tance of the entrance we could see a crowd gathered, evidently waiting to welcome us, and upon meeting them we found that we had not mistaken their There, headed by the chiefs of the village, were men, women, and children, numbering a hundred or more, waiting for us, and from them we received a very hearty welcome; and when they had led us within the village, one of the first things they did was to make us a liberal present of pork and rice for my bearers, and to invite me to partake of a meal which they had already cooked in anticipation of my arrival. the evangelist and his wife deservedly respected, and their labors appreciated by the great majority of the people. These labors have not been in vain, for they have, to a great extent, been the means of gathering a congregation of about 400, and through their teaching already twenty-one can read fluently in the New Testament. Upon their first arrival at the place, they met with much to discourage them, and were almost ready to give up in despair, and to return to Antananarivo. So recently as last Christmas they proposed to the parents of the scholars to give the children a feast on Christmas day. Upon the parents signifying their assent, the good people made the necessary preparation, buying sheep, geese, rice, etc. All things. being ready, they announced on the Sun- the idea; for that they could not let their

day that the feast would be to morrow, children go, as they feared that, while (Christmas day was on Monday), when, they were feasting them, the teachers to their astonishment and sorrow, the would also make their children *drink* parents begged that they would abandon baptism!"

Mission House, February 20th, 1871.

WITH the arrival of Miss Loring at Beirut, Syria, which took place December 19, the brethren feel that the Female Seminary has now a fine corps of teachers; and if it can be placed on a good basis, financially, its prospects for great and increasing usefulness are very cheering. Enlarged appropriations are called for by the Mission, and the following pertinent questions are asked in connection with them: "Shall we be sustained in this forward movement? Will the young men come to our help? Will the Churches and Sabbath-schools unite with new vigor in their Foreign Missionary contributions?" On their part the missionaries declare that they are ready to exert themselves to the utmost, and enter all newly opening doors of usefulness, and on the ground that the reunion meant an advance in evangelistic work they have begun an expansion which they supposed the Church was demanding of them. The latest letter of the mission, written by Dr. Jessup, January 16, speaks of the favorable accounts which are coming in from all parts of the field. "In Abeih there are larger congregations than ever, the number having risen from 75 to about 200, and the nightly meetings are full; the Sabbath-school recently organized in Beirut is increasing in numbers, having about 25 classes of children and adults, with nearly 200 pupils. There are in the school, Moslem, Jewish, Maronite Greek, Druze, Papal Greek, and Protestant children; and there is an interesting spirit of zeal in the attendance. One of the teachers is translating and printing little Sunday-school books at his own expense, and a missionary society, called the 'Morning Star Society,' is formed for the spread of the gospel in Syria."

Rev. Mr. Calhoun writes, "We have never seen such a movement in the mountains as we are witnessing now."

As noticed on another page, there comes an earnest appeal from the Persian mission for immediate reinforcement. Everything wears a hopeful look in regard to the future, if they had but sufficient laborers to take advantage of the encouraging openings everywhere around them. They expect generous help in their new relations, and call upon the Board to aid them in their endeavors to take possession of that land for Jesus. Rev. Mr. Coan wrote from a sick bed, having been confined to it for five weeks. After referring to many things connected with their work, he alludes to his son, who had recently left them for this country, to pursue his studies. But little did the writer think that before his letter was received the Master had come and called for their son. We trust that these afflicted parents will be remembered in the prayers of many Christians.

Rev. G. W. Seiler had reached Kolapoon in safety in December, and had begun the study of the language. From this mission, as from those already mentioned, is an urgent plea for new laborers. "No more needy, desirable, and promising field is to be found in all pagandom, and we ought to have a large and able reinforcement

Rev. R. Thackwell writes from Rawal Pindi, December 26, that he had lately bap-

tized two men, one a servant, and the other a teacher in one of the branch schools. Both of these converts are a source of encouragement. He refers to a prominent young man who had asked for baptism, and then shrunk from the ordeal on account of home influence. He has not given up his hope in Christ. The cause of Christ is progressing at this station, and many of the people are making the salvation of their souls the theme of conversation. A new out-station has been occupied at Murree. Mr. T. pleads for the occupation of another point, Jhelum, the principal town of a district that contains nearly 500,000 souls, in which there is not one to preach the gospel to all these people. Rev. Messrs. Holcombe and F. Newton, with Miss Craig, who had arrived at their stations, will be connected with the Lodiana mission. Mr. Brodhead, with Mr. Seeley, will be stationed at Furrukhabad, and Mr. Lucas, at Allahabad. Miss Dickey is at Mynpurie. The Furrukhabad mission ask for an enlargement of Zenana work at different stations.

C. W. Vrooman, M.D., who has been practicing medicine for two years in Brooklyn, N. Y., has started for Chiengmai, Laos. He expects to sail from San Francisco, March 1st. With intense earnestness the missionaries have urged the Board to send to them a physician, as he could do so much in that land to forward the cause of Christ among the people. Dr. V. responded to this appeal, and is desirous of aiding the good work among the people. He was a member of Rev. Dr. Cuyler's church.

The last communion season at Canton, CHINA, was one of special interest. Five were added to the church on profession of their faith. Two of them young men from the training school, one an old woman of sixty years of age, and the other two were daughters of Dr. Happer. Three others who expected to unite with God's people on this occasion, were providentially absent. Rev. J. Butler has temporary charge of the press at Shanghai, until the return of Rev. C. W. Mateer from the north. He mentions the sad death of one of the press hands, and a member of the Ningpo church, who committed suicide by swallowing opium. Mrs. Mateer writes, October 31, of the return of the missionaries to Tungchow, and of their resuming their former labors. The authorities had pledged themselves to protect the missionaries. They were conveyed to this station on board of a United States man-of-war.

The Rev. J. R. Ramsay writes, January 18, that in consequence of unavoidable delays, the boarding-school for the Seminoles is not yet completed. He speaks of the spirit of prayer among the people, and of some signs for good in the church. The collection for Foreign missions for January was \$10, of which \$3 was a New Year's thank-offering to God from the principal chief of the tribe, for the great good God had done to his soul.

	•					
DONATIONS TO THE	3d ch, Albany, 160, sab sch, 40 \$200 0 Johnstown ch 171 6 Kingsboro ch 230 0					
BOARD OF FOREIGN MISSION	Pby of Champlain. Essex ch 25 82					
IN JANUARY, 1871.	Phy of Columbia. Jewett ch. 21 00 1st ch, Hudson 100 00					
SYNOD OF ALBANY. Phy of Albany.	Pby of Troy. 1st ch, Cohoes					
Charlton ch, 21, sab sch, 7 \$28 00 Ballston Spa ch, 20.94, sab sch, 10.54 31 48 Nassau ch sab sch 3 00	Woodside ch. XD. S&D SCh. 26					
Ballston Centre ch	1,725 97					

SYNOD OF ATLANTIC,	SYNOD OF CLEVELAND.
Pby of Catawba.	Pby of Cleveland.
Poplar Tent ch. 20 00 Concord ch. 10 00	1st ch, La Fayette
Bellefonte ch	Canfield ch, 22, sab sch, for Navajoes, 5 27 00
Pby of East Florida.	Pby of St. Clairsville.
1st Jacksonville ch, Florida	Rock Hill ch. 18 46 Crab Apple ch. 49 65
·	St. Clairsville sab sch, to sup. boy at Mynpurie
SYNOD OF BALTIMORE.	Bethel sab sch 12 50 Cambridge ch 158 00
Pby of Baltimore.	Pby of Steubenville.
Cumberland sab sch. 45 00 Taneytown ch. 105 09 Emmitsburg ch. 36.17, sab sch. 32.60, "Infant Mission," sent for testaments in Canton, 12.23 Harton ch. 21 00 Lonsconing ch. 5 00 New Windsor ch. 6 03 Havre de Grace ch. 40 00 Bronslway ch. 25 00	Richmond sab sch. 5 50 1st ch sab sch., Steubenville. 25 50 Oak Ridge ch. 18 00 New Cnmberland ch. 11 00 Cannonsburgh ch. 11 00 Big Spring ch sab sch. 8 40
Lonsconing ch	889 01
Havre de Grace ch	SYNOD OF COLUMBUS.
Annapolis sab sch, Juv. Miss. Soc'y 37 93 Ellicott City sab sch & 95 00	Pow of Athens. Pomeroy sab sch, for Syria
Broadway ch. 25 00 Annapolis sab sch. Juv. Miss. Soc'y. 37 93 Ellicott City sab sch. 25 00 Patapsco miss. sch. 30 00 Thistle miss. sch. 10 00	Pby of Columbus.
Pby of New-Castle.	Blendon ch
Snow Hill sab sch	1st ch, Columbus, 355.24, of which, two indi- viduals, 125, for debt, 32.55, sab sch, 100487 79
Port Penn sab sch	Pby of Marion.
Lower Brandywine ch	York ch
Port Deposit ch, 28.78, sab sch, 80.26 54 04	Brown ch. 7 60 Marysville ch. 19 00 Deria ch. 6 00
Pby of Washington City. 1st ch, Alexandria, Va	Pbu of Wooster.
888 49	Wooster ch
SYNOD OF CINCINNATI.	Keene ch
Pby of Chillicoths.	sch, 1.92. 21 92 Congress sab sch. 2 67 Ashland ch 88 89 89
Union ch	Ashland ch. 58 90 Savannah ch. to con. Jno. Chambers, L. M., 30, sab sch. 9.50
Pby of Cincinnati.	Hayesville ch, 87.67, sab sch, 10
Pilgrim ch 4 00 5th, ch, Cincinnati 42 83	Canai Fulton ch
Lebanon ch	1st ch Newark 18 00
Pleasant Run ch. 12 00	Ruraldale ch 5 20 Martinsburg ch 10 70 1st ch, Zanesville 30 73
Montgomery ch. 18 00	
5th, ch, Cincinnati. 42 83 Lebanon ch. 41 00 Lane Sem'y. 15 77 Pleasant Run ch. 12 00 2d ch, Cincinnati. 18 51 Montgomery ch. 13 00 7th ch, Cincinnati. 77 13 Somerset ch sab sch. 14 68 Goshen ch. 14 00	1,188 28 Synod of Erie.
Goshen ch	Pby of Alleghany.
	North ch
Poy of Dayton.	Fairmount ch 14 00
Bethel ch. 8 00 Monroeville ch. 13 45 Riley ch, 7, Rev C. H. Raymond, 10. 17 00 1st ch, Dayton 100 00 Dick's Creek ch. 23 00	Sharpsburg ch 100 00 Providence ch 20 00
100 00 1st ch, Dayton	Leetsdale ch
UXIOFG CD 41 20	Sewickley ch
Monroe ch sab sch	Poy of Butler. Portersville ch
Phy of Portsmouth.	Portersville ch. 9 35 Jefferson Summit ch. 8 58 Scrab Grass ch sab sch, 92 00
Ripley sab sch, for Gaboon. 30 00 Jackson sab sch. 22 10 Manchester ch. 10 19	Ebenezer ch
Manchester ch	Pby of Clarion.
Red Oak ch 16 95 Eckmansville ch 12 00 1st ch, Gallipolis 20 00	Callensburg ch. 11 00 1st ch, Glarion. 50 50
674 80	Rehoboth ch. 21 45 Licking ch. 29 00

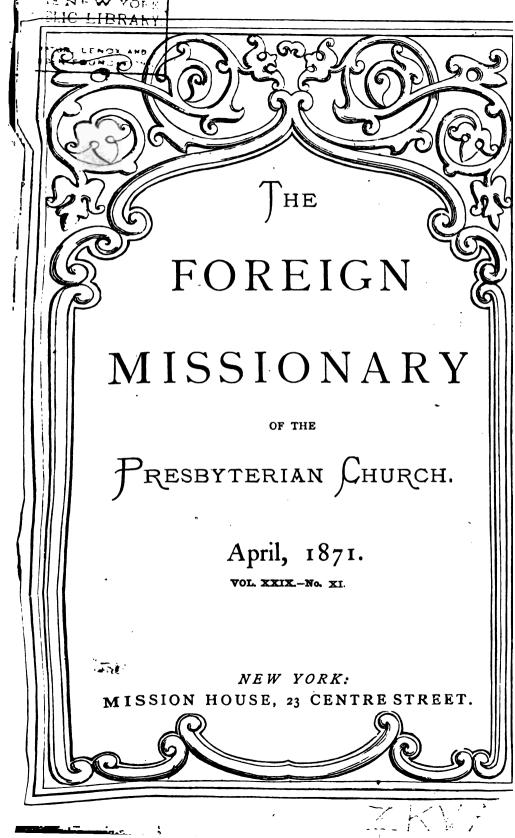
Leatherwood ch, 15, sab sch, 8, for Rev. H.	Pby of Northumberland.
Corbett 18 00 Goheen S. S., for Chefoo sch, China 7 00 Frostburg sab sch, for Chefoo sch 6 48	Mifflinsburg ch 11 63
Frosthurg sah seh for Chefoo seh	Orangeville ch 11 25 Grove ch, 85, sab sch, 80 115 00 Washington ch 29 54
Frostburg sab sch, for Chefoo sch	Grove ch, 85, sab sch, 30
	Washington ch
Pby of Eris.	Mahoning ch
Belle Valley ch. 9 16 Oil City ch. 71 57 Cherry Tree ch. 5 00	Jersey Shore ch. 90 50 1st ch, Williamsport, sab sch, for Brazil, 15, to ed. girl at Dehra, 33. Miss Wilson's bible class, to sup, girl at Dehra, 22.25. 70 25
Charge Tree ch	ed, girl at Dehra, 33. Miss Wilson's bible
Westminster ash sch Erie to cons W S	class, to sup. girl at Dehra, 22.25 70 25
Westminster sab sch, Erie, to cons. W. S. Wright. L. M 80 00	Great Island sab sch 12 83
Lake Road Miss. sch 8 25	1,528 86
East Greene ch 6 00	•
Lake Road Miss. sch. 3 25 East Greene ch. 6 00 let ch. Titusville. 85 00 Pittsfield ch. 10 00	SYNOD OF ILLINOIS, CENTRAL.
Pitteneld ch	Pby of Bloomington.
Garland ch	Chatsworth ch, 8.58, Samuel Fosdick, 5 13 58
Georgetown ch. 24, sab sch. 10 84 00	Chenoa ch
Greenville ch 57 35 Georgetown ch, 24, sab sch, 10 34 00 Franklin ch 50 00	Clinton ch
Pby of Kittanning.	Paxton ch 10 00
Glate Lieb oh 97 KO seh seh 90 KO Vonne Le	Homer ch
Slate Lick ch, 27.50, sab sch, 22.50, Young Ladies Miss. Soc'y, 11 61 00 Brady's Bend ch 28 11 Cherry Tree ch 32 68 Freeport ch 59 00 Apollo ch 46 07	1st ch, Champaign, 75.11, sab sch, 19.27 94 38 Tolono ch
Brady's Bend ch 28 11	Tolono ch
Cherry Tree ch	Towanda ch, 28, sab sch, 6
Freeport ch 59 00	Pontiac ch
Apollo ch 46 07	Pby of Peoria.
Phy of Shenango.	
Clarksville ch 48 75 Unity ch 213 78	Lewistown ch
Unity ch	Delavan ch, 84.50, sab sch, 5
4.004.48	Farmington ch, Margaret Simpson
1,681 47 Synod of Geneva.	Henry ch, Mrs. Mateer's Infant Class 2 75
	Inava ch 25 00
Pby of Cayuga. Cayuga ch	Ipava ch
Cayuga ch 10 10 Cong'l ch, Cayuga 14 26	Canton ch 9 80 Ist ch, 'Peoria, A. S. McKinney, 10, sab sch,
The of Chamern	Ist ch, Peoria, A. S. McKinney, 10, sab sch,
Hectorch 5 50	50
Pby of Geneva.	Oneida ch. 9 25
Penn Yan ch	
United ch. Phelps, to cons. Rev. D. D. Mc-	Pby of Schuyler.
United ch. Phelps, to cons. Rev. D. D. Mc- Coll and Mrs. Rebecca McColl, L. M 76 00	Good Hope ch
Newfield ch. 6 00 Seneca Falls ch. 62 96 1st ch, Seneca. 100 00 1st ch, Ithaca. 348 00	Macomb ch 41 00
Seneca Falls ch	18t ch, Monmouth
1st ch. Seneca	Fountain Grove ch
Thu of Tuess	Camp Creek ch 24 00
Poy of Lyons. 6 00	Pittsfield ch 7 00
The of Charles	Pby of Springfield.
Pby of Steuben. Naples ch. 14 00 Bath ch. 27 50	Irish Grove ch
Bath ch	8d ch. Springfield 85 15
	8d ch, Springfield
805 27	4 020 02
SYNOD OF HARRISBURG.	1,056 65
Pby of Carliels.	SYNOD OF ILLINOIS, NORTH.
Landisburg Ch 15 UU	Pby of Chicago.
Landisburg ch 15 00 1st ch, Harrisburg 22 31 Silver Springs ch 82 83 Hoggestown ch 8 17	1st ch. Kankakee
Hogestown ch	1st ch, Kankakee
Gettysburg ch, 29.70, sab sch, 21.06, 50 76	144.28
7th st. ch, Harrisburg 20 00	North ch sab sch, Chicago 24 00
Bnippensourg cn	Pby of Freeport.
Middletown ch	Woodstock ch 7 50
	1st ch, Winnebago 8 73 1st ch, Rockford 100 00 1st ch, Warren 20 00 Foreston Ger. ch. 10 00
Pby of Huntingdon.	1st ch, Rockford
Upper Tuscarora ch, 52.80, sab sch, 7.65 60 45	Ist ch. Warren
Phillipsburgh ch. 5 69 Bradford ch. 2 91	Cedarville ch
Kylertown ch	Pby of Ottawa.
Redford ch 58 to cons Wm McCley Hell	Toy of Outland.
Mrs. Anna Cramer, and Mrs. Virginia R	Earleville ch. 10 00 Union Grove ch. 8 00
Tate, L. M., sab sch, 4, 62 00	Farm Ridge ch. 16 7%
Byletowhich 1 2 00 Bedford ch, 58, to cons. Wm. McClay Hall, Mrs. Anna Cramer, and Mrs. Virginia B. Tate, L. M., sab sch, 4,	Farm Ridge ob. 16 75 Somonank ch 7 25 1st ch, Aurora. 12 00
nunungdon sab sch infant class, for sch in	1st ch, Aurora
Canton	Pby of Rock River.
Spring Creek ch sab sch, 33, infant class, 7.25 40 25 Pine Grove Mills ch, 17.54, Sewing Soc'y, 23.25 40 79	Edgington ch. 15 00
	Edgington ch 15 00 Pleasant Ridge ch 3 50 Andover ch 7 00
Bellefonte ch	Andover ch
Bellefonte ch. 50 00 Milesburg ch. 25 00 Hollidaysburg ch, 39.78, children of Jos. Rob-	North Henderson ch 85 00
inson, 1.44	681 11

SYNOD OF ILLINOIS SOUTH.	SYNOD OF IOWA, NORTH.
Pby of Alton.	Pby of Cedar Rapids.
New Salem ch 4 00	Shiloh ch
Pleasant Ridge ch 6 00 Chestor ch 10 25 1 st ch, Alton .56 25 Salem Ger. ch 16 00 Waveland ch 6 00	Anamosa ch
1et ch Alton 58 95	Marion ch, 58.21, sab sch, 21.25
Salem Ger. ch. 16 00	Central ch, Shellsburg 7 80
Waveland ch 6 00	C. McClelland's miss how 2.59 99 90
Pby of Cairo.	Fairfax ch. 2 00
Golconda ch 10 00 Richland ch 16 00	2d ch, Vinton 20 00
Richland ch	Pby of Dubuque.
Hermon ch 4 00 1st ch, Du Quoin, to cons. Rev. Peter S. Van Nest, L. M. 80 60	
Nest, L. M	Bellevue ch
Shawneetown ch. 29 65 Salem ch. 7 10 Flora ch. 14 00 Zion Ger. ch, Fosterburg. 10 00	Rossville ch 8 50 Lime Springs ch 6 00
Salem ch	Lime Springs ch 6 00
Zion Ger. ch. Fosterburg. 10 00	Liberty ch
	Epworth ch
Pby of Mattoon.	Pby of Waterloo. Clarksville ch. 12 00 Toledo ch. 7 00
Neoga ch	Clarksville ch
Hebron ch. 6 00 West Okau ch. 21 00	Toledo ch 7 00
	245 04
259 88	BYNOD OF IOWA SOUTH.
SYNOD OF INDIANA NORTH.	
Pby of Crawfordsville.	Pby of Des Moines. 1st ch, Corydon
1st ch, La Fayette 57 86	1st ch. Indianola 5 00
1st ch, Delphi, 22.45, sab sch, 17.57 40 02	Newbern ch 2 00 Albia ch, 8, Rev. J. M. Batchelder, 4. 12 00
Lebanon ch 23 51 Lexington ch, 19.20, sab sch, 11.18 30 38 Rushville ch, 17, sab sch, 18 35 00	
Rushville ch, 17, sab sch, 18	Pby of Iowa.
	Kossuth ch, 45.75, sab sch, 10. 55 75 Winfield ch, 7.95, sab sch, 6. 18 95 Bloomfield ch 9 25
Rossville ch. 5 00 1st Crawfordsville ch, 12, sab sch, 11.50. 28 50 Bethany ch. 26 00	Ricomfield ch 0.55
Bethany ch 26 00	Eddyville ch 9 00
	Eddyville ch 9 00 Ottumwa ch 8 50
Pby of Ft. Wayne.	Croton cn
1st ch, Goshen	Eatavia ch
	New London ch
Pby of Logansport.	Eatavia ch. Mayfield. 10 00 New London ch. 17 00 Middletown ch. 81.25, sab sch, 1.75 83 00 Fairfield ch. 87 57 Salina ch, 4, sab sch, 8. 7 00
1st ch, La Porte, 19.00, sab sch, 11 80 00	Fairfield ch
2d ch. Logananort 100 00	Dailina Cii, 2, Bau SCii, O
Monticello ch 24 41 2d ch, Logansport 100 00 1st ch, Plymouth 8 00	Pby of Iowa City.
Pby of Muncis.	Mechanicsville ch
	Washington ch. 40 00 Mechanicsville ch. 8 85 Crawfordsville ch, 12.60, R. E. Bennett, 5 17 60
Hartford ch	Red Oak ch 9 25 Hermon ch, Melpine 2 60
	Martinsburg ch. 5 80
466 85	Le Claire ch. Jas. Jack and wife
SYNOD OF INDIANA SOUTH.	Liberty ch. 2 50 La Fayette ch. 4 00
Pby of Indianapolis.	
Union ch	The Payette City of the City o
	Pby of Missouri River.
Southport ch 10 59	Pby of Missouri River. 1st ch, Nebraska City
Southport ch 10 59	Pby of Missouri River.
Southport ch 10 59	Pby of Missouri River. 1st ch, Nebraska City
Southport ch. 10 58 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20	Pby of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 6 00 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00	### Prop of Missouri River. 1st ch, Nebraska City
Southport ch. 10 58 Shiloh ch. 6 00 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	### Prop of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	### Pby of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	### Prop of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	### Pby of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	Phy of Missouri River. 1st ch, Nebraska City. 51 05 Brownville ch. 40 00 \$\frac{1}{429}\) 47 \$\frac{1}{29}\) 47
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	## Prop of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	Pby of Missouri River. 51 05 Brownville ch. 40 00 429 47
Southport ch. 10 53 Shiloh ch. 600 2d ch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany.	## Prop of Missouri River. 1st ch, Nebraska City
Southport ch. 10 58 Shiloh ch. 600 02 dch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany. 2d ch, New Albany. 259 65 Orleans ch. 5 00 Vernon ch. 27, sab sch. 7, Infant Class, 8, Vernon night sch. North Vernon ch. 8 00 5th ch, Madison 75 60 Hanover ch 17 50 Pleasant Township ch. 7 00	Phy of Missouri River. 1st ch, Nebraska City. 51 05 Brownville ch. 40 00 \$\$\text{Sinod of Kansas}\$. \$\$\frac{Pby of Colorado.}{2}\$ Upper St. Vrain ch. 5 00 Bonlder Valley ch. 11 50 1st ch, Denver. 28 05 Highland ch. 8 25 Phy of Neosho. 17 60 Geneva ch. 10 00
Southport ch. 10 53	Phy of Missouri River
Southport ch. 10 58 Shiloh ch. 600 02 dch, Terre Haute. 17 00 5th ch, Indianapolis. 7 00 Bloomington ch. 58 20 Hopewell ch. 82 00 Pby of New Albany. 2d ch, New Albany. 259 65 Orleans ch. 5 00 Vernon ch. 27, sab sch. 7, Infant Class, 8, Vernon night sch. North Vernon ch. 8 00 5th ch, Madison 75 60 Hanover ch 17 50 Pleasant Township ch. 7 00	## Property of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 60 02d ch. 17 00 25th ch. 17 00 5th ch. 58 20 Hopewell ch. 58 20 Hopewell ch. 82 00 Pby of New Albany. 259 65 Orleans ch. 5 00 Vernon ch. 27, sab sch. 1, Infant Class, 8, Vernon night sch. North Vernon ch. 8 00 5th ch. Madison. 75 60 Hanover ch. 17 50 Jefferson ch. 2 00 Pleasant Township ch. 7 00 Pby of Vincennes. Evansville ch. 106 45 Mitchell ch. 18 00	Pby of Missouri River. 10 10 10 10 10 10 10 1
Southport ch. 10 53 Shiloh ch. 60 02d ch. 17 00 5th ch. 17 00 5th ch. 17 00 5th ch. 58 20 Hopewell ch. 58 20 2d ch. New Albany. 259 65 Orleans ch. 5 00 Vernon ch. 27, sab sch. 7, Infant Class, 8, Vernon night sch. North Vernon ch. 8 00 5th ch. 44 00 North Vernon ch. 56 00 Hanover ch. 17 50 Jefferson ch. 2 00 Pleasant Township ch. 7 00 Pby of Vincennes. Evansville ch. 106 45 Mitchell ch. 18 00 Pby of White Water.	## Property of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53	Phy of Missouri River 10 10 10 10 10 10 10 1
Southport ch. 10 53	## Property of Missouri River. 1st ch, Nebraska City
Southport ch. 10 53 Shiloh ch. 60 02d ch. 17 00 5th ch. 17 00 5th ch. 17 00 5th ch. 58 20 Hopewell ch. 58 20 2d ch. New Albany. 259 65 Orleans ch. 5 00 Vernon ch. 27, sab sch. 7, Infant Class, 8, Vernon night sch. North Vernon ch. 8 00 5th ch. 44 00 North Vernon ch. 56 00 Hanover ch. 17 50 Jefferson ch. 2 00 Pleasant Township ch. 7 00 Pby of Vincennes. Evansville ch. 106 45 Mitchell ch. 18 00 Pby of White Water.	Phy of Missouri River 10 10 10 10 10 10 10 1

STROD OF LONG ISLAND.	Pby of Monmouth.
	Port Washington ch 9 9K seh sch 970 18 9K
Tompkins av. ch	2d ch, Cranbury 101 25 Tom's River sab sch, to sup. child at Lodiana 59 09 Shrewsbury ch 72 00 Manchester ch 20 00 Jamesburg ch 180 00
La Fayette av. ch, Cumberland st. miss. sch,	Tom's River sab sch, to sup. child at Lodiana 59 09
1st ch sab sch, Edgewater, S. I	Manchester ch
1st ch, Brooklyn, Henry st	Jamesburg ch
Tompkins av. ch	mt. Hony cu. 04.09, 880 801, 20 04 09
South 8d st. ch, Wms'burg 47 04	Pby of Morris and Orange. 2d ch. Mendham 125 00
1st ch, Remsen st	2d ch, Mendham
Pby of Long Island.	Madison ch
Southold ch 30 00	children for purchase of bibles, 20
Rridge Hempton ch 49 AA	Chester ch
Middletown ch and sah sch 49 96	Dover cn, to cons. Mrs. J. L. Allen, L. M170 00
Isili ch 17 00 Middletown ch and sab sch 42 96 Setauket ch 10 00	Pby of Newark.
southampton cn	8d ch, Newark 416 85 Wickliffe ch, mo. con 15 05 High st. ch, Newark 50 00
Pby of Nassau.	High st. ch, Newark
Fresh Pond ch, 16, children's memorial, 20 \$86 00 Astoria ch	Pby of New Brunswick.
	1st ch, Trenton. 201 25 4th ch, Trenton. 254 99 1st ch, Lambertsville, 310,38, sab sch, 65.15, to sup. Belle Studdiford, Dehra, 50. 425 48
1,964 20	1st ch, Lambertsville, 810,88, sab sch, 65.15,
STNOD OF MICHIGAN.	
Pby of Detroit.	Kingston ch
Lyons ch, 84, sab sch, 4	8d ch, Trenton, 188.60, for California, 85168 60
Pby of Grand Rapids. 24 25	Stockton ch. 18.48, sab sch. 8.79 22 22
Grand Rapids ch	Kingston ch 83 49 8d ch, Trenton, 188.80, for California, 85 168 60 Milford ch, 23.84, sab sch, 17.66. 41 50 Stockton ch, 18.48, sab sch, 8.79 22 22 2d ch, Trenton 31 00
Mission ch, Grand Traverse. 46 82	Pby of Newton.
Pby of Saginaw.	Marksboro ch. 18 25 North Hardston ch. 80 00
1st ch, Saginaw City 50 00	2d ch, Belvidere
181 66	Danville ch, 25.56, sab sch, 16.86, Miss Van-
SYNOD OF MINNESOTA.	Stillwater ch. 20 00
Py of Mankato.	Swartswood ch 5 88
1st ch, South Bend 2 80	Deckertown ch
Union ch, St. Peter	Pby of West Jersey. T7 00 1st ch, Bridgeton 450 00 May's Landing sab sch 10 00 1st ch, Camden, "a family" 30 50 2d ch, Camden 45 00 Runker Hill ch 6 00
Pby of St. Paul. 1st ch. Wilmar 1 25	1st ch, Bridgeton
1st ch, Wilmar 1 25 1st ch, Harrison 2 30 1st ch, Redwing 20 90	May's Landing sab sch
1st ch, Redwing 20 90	2d ch. Camden 45 00
Pby of Winona. 1st ch, Rochester 9 85	Bunker Hill ch 6 00
Albert Leach 8 00	Bunker Hill ch. 6 00 Glassboro ch, 9, sab sch, for Peking, 20 29 00 Williamstown ch. 59 00
Albert Lea*ch 8 00 Lake City ch, 17.80, sab sch, 20 70 88 50 Winona ch, 10, sab sch, 10, 20 00	Brainard ch sab sch, Batsto, for China 8 00
W mona cn, 10, 8ab scn, 10,	5,809 16
150 60	SYNOD OF NEW YORK.
SYNOD OF MISSOURI.	Pby of Boston.
Pby of Osage. Bethel ch. 80 00	Londonderry ch. 86.42, Ladies' Association,
Bethel ch	94.07, Gent's Association, \$8.25
Ker, deceased, 1	Pby of Hudson.
Pby of Palmyra. Brookfield ch	Florida ch 5 00 1st ch, Hamptonburg 90 15 8tony Point ch, 21, sab sch, 85 56 00
Phy of Platts	1st ch, Hamptonburg
Pby of Platte. Rosendale ch 8 00	Carcieville cn. 10 xx
Pby of St. Louis.	Goshen ch
2d ch, St Louis	Goshen ch
	Dehra, 10
289 60	1st ch, Callicoon, Jefferson and Youngsville 9 00
SYNOD OF NEW JERSEY.	Monroe ch
Pby of Elizabeth.	Cochecton ch, 7.25, 88b sch, 4
Westminister ch, 544, memorial for Gaboon,	Pby of New York.
25	Scotch ch
2d ch. Plainfield. 187 00 Central ch, Summit 10 00 1st ch, Rahway. 10.82, sab sch, Laura Wood	1st ch
Contraign, Summit	Reich ch QK 4K
rnff. 8	Brick ch chapel. 7 81 14th st. ch. 20 86
2d ch, Rahway200 00	14th 8t. Ch
Springfield ch. 74 57 1st ch, Woodbridge. 50 00	University pl. ch
Pby of Jersey City.	West ch, sab sch, Miss, Assoc'n, to ed. girl in
Pby of Jersey City. Englewood ch	Syria100 00
Tenifly ch 85 46	4th ch sab sch, for China

Pby of North River.	Pby of Philadelphia, North.
Little Britain ch. 14 10 Middle Hope ch, 11.62, sab sch, 5.45 17 07 Wappinger's Falls ch 19 18 Rondout ch, 800, sab sch, 100 400 00 Hughsonville ch 8 76 Smithfield ch 48 00 New Hamburg ch 28 16 Pine Plains ch 20 00 Calvary ch, Newburg 36 14 Canterbury ch 16 00 Phy of Westchester.	Tioga st. ch. 68 00 Newportville sab sch. 17 56 Providence ch. S. P. S., M. K. S., A. T. S. 7 50 Newtown ch. 79 64 Holmesburg ch. 18 50 1st ch, Norristown. 102 80 2d ch, Germantown, to ed. child 45 00 Abington ch. 85 00
Smitned 48 00 New Hamburg ch 28 16 Pine Plains ch 20 00 Calvary ch 86 14 Canterbury ch 16 00	1st ch, Norristown 102 80 2d ch, Germantown, to ed. child 45 00 Abington ch 85 00 Pby of Westminster.
Pbu of Westchester.	Gt charach 10 K0 ach ach 00 40 41 00
Poy of Westchester. Yorktown ch sab sch 24 00 1st ch, West Farms 18 50 1st ch, Hartford 196 00 1st ch, Peekskill 83 19 Port Chester ch sab sch 10 00	Bellevue ch. 28 47 Union ch, 25, sab sch, 11.60 36 60 New Harmony ch, 5, sab sch, 2.50 7 50 Pequa ch, 89.82, sab sch, 19 101 89 Lescock ch 51 00
SYNOD OF PACIFIC. 22,085 17	SYNOD OF PITTSBURG.
Pby of Benicia. Napa City ch	Pby of Blaireville.
Phy of Oregon.	New Alexandria ch, 145.68, sab sch, 8.74 154 49
Poy of Oregon. Eugene City ch	Parnassus ch, 66, sab sch, 24.25. 90 25
Placerville ch	New Salem ch 69 98 Parnassus ch, 66, sab sch, 24.25. 90 25 Black Lick ch 8 75 Harrison City ch sab sch 8 75
88 25 SYNOD OF PHILADELPHIA.	Pby of Pittsburg.
Pby of Chester.	Shady Side ch, Pittsburg
Oxford ch. 187.05, sab sch. 30.88. Union sab	among Indians, 20
sch, 5	Concord sab sch
Costesville ch. 47 UO	East Liberty ch, 29.19,sab sch, 216.24
Great Valley ch 28 00 1st ch, Westchester 25 00	Hazlewood ch
Pby of Lackawanna.	Oakdale ch, two little girls
1st ch, Troy, 57, sab sch, for Rio, 20 77 00	Swissvale ch. 85 00 Shady Side ch. Pittsburg. 211 06 Bellefield ch. 55.83, Mrs. Corning, for ed. among Indians, 30 75 58 Concord sab sch. 8 39 Forest Grove ch. 50 00 East Liberty ch. 29.19,sab sch, 216.24 245 43 Hazlewood ch. 29 33 Lebanon ch. 23 14 Oakdale ch, two little giris 1 28 4th ch, Pittsburg. 48 81 Pby of Redstons.
Rushville ch	Connellsville ch sab sch \$ 17 Dunbar Union sab sch for Tungchow 12 25 New Providence ch 25 00
Scranfon ch, Juv. Miss. Assoc'n, to sup. Miss Loring, 187, a little girl for Syria, 8. .140 00 Rusbville ch. 2 00 Stevensville ch. 8 30 1st ch, Hawley 9 00 Pleasant Mount ch. 47 50 Wyoming ch, A B K., 5, sab sch, 5 10 00 Kingston ch. 60, sab sch,60.91 120 91 Meshoppen ch 5 00 Meshoppany ch. 8 00 Eckley sab sch. 9 00 Wilkesbarre ch. 175 00 Montrose ch. 10 00 Wyalusing ch. 20 00 Herrick ch. 5 00	New Providence ch
Pleasant Mount ch	Pby of Washington.
Wyoming ch, A. B. K., 5, sab sch, 5	West Alexander ch 908 00 Claysville ch, 63, sab sch, 8 70 00 Cross Roads ch, 28, sab sch, to cons. Mr. Daniel Crane, L. M., 50 78 00
Meshoppen ch	Cross Roads ch. 28, sab sch, to cons. Mr. Dan-
Eckley sab sch	1el Crane, L. M., 50
Wilkesbarre ch	1st ch, Wheeling
Wyalusing ch	1st ch, Wheeling, col'd sab sch. 6 26 1st ch, Wheeling 940 00 4th ch, Wheeling 15 47 New Cumberland sab sch, to cons. Mrs. Melisse G. Atkinson and Thomas Miller, L. M. 72 95
Herrick ch. 5 00 1st Susquehanna ch. 98 08	lisse G. Atkinson and Thomas Miller, L. M. 72 95
The of Tables	Cross Creek ch sab sch. 18 00 Mt. Prospect ch, 85.87, sab sch, 5. 90 87
Hazleton ch	Fby of West Virginia. Morgantown ch 11 00 French Creek ch 27 00 On the character of the color of the character of the
Bushkill sab sch, to sup. sch at Chefoo 18 00	French Creek ch
Shenandoah ch. 12 85	Buchhannon ch. 8 00 Clarksburg ch. 7 00
* \$81.88 credited last month to Lehigh Valley	1,938 99
ch and sab sch, should be Slatington ch and sab sch	SYNOD OF TENNESSEE.
Pby of Philadelphia.	Pby of Kingston.
2d ch, 100.41, a firend, 5	Bethel ch, 16, Ladies' Miss'y Assoc'n, 16 82 00 Mars Hill sab sch
McCook, L.D., 100	Phy of New Orleans.
Betnany ch infant scn, to ed. boy at Uneroo, 50 00 10th ch	2d Ger. ch, N. O
nita. 65, a member to cons. Rev. Henry C. McCook, L.D., 100	Pby of Union. Knoxville ch, Ten-penny a day coll. for Per-
Poy of Philadelphia Central	sian Mission, and to cons. Miss Sallie J. Bachman, L. M
Kensington sab sch	166 00
West Arch st. ch. 85 27 Cohocksink ch. 184 72 Discourage of the characteristics of the char	SYNOD OF TOLEDS.
Frinceton Ch	Pby of Bellefontaine.
Hestonville ch	1st ch, Bucyrus. 68 55 West Liberty ch, 9.23, sab sch, 8.41 12 64 Kenton ch 18 39

Pby of Lima.	Pby of Wisconsin River.
1st ch, Findlay	1st Ger. ch sab sch, Hazel Green. 5 00 Lodi ch, 5.90, sab sch, 2.50. 8 40
Ottawa ch 6 00 Wasakoneta ch 5 00	\$151 59
Pby of Maumee.	Total Receipts from churches \$52,128 85
West Bethesda ch	LEGACIES.
West Bethesda ch. 25 00 1st ch, Defiance, Mrs. Dr. J. Colby 10 00 Union sab sch 5 00 2d ch, Toledo 4 25	Bequest of Martha Parks, dec'd, Peoria, Ill 16 50
za cn, Toledo	Bequest of Mrs. Rachel Pollock, dec'd, Martinsburg, Ohio
SYNOD OF UTICA.	Legacy of John Wilson, Sr., dec'd, West Kls- bacoquillas, Pa
Pby of Binghamton.	Legacy of Hugh McMullen, dec'd, Carroll Co.,
1st ch, Union	Legacy of Daniel Negley, dec'd
Pby of Otsego.	Legacy of John Wilson, Sr., dec'd, West Kishacoquillas, Pa. 300 00 Legacy of Hugh McMullen, dec'd, Carroll Co., Ohio, less exp. 824 47 Legacy of Daniel Negley, dec'd. 36 80 Bequest of Mrs. Roxanna Smith, Pa. 14 15 Legacy of Mrs. E. Lloyd, dec'd, Tiffin, Ohio.163 48 Patterson's Retate. 18 26 36
Head of Delaware ch. 20 80 Oneonta ch, 20 00	
Pby of St. Lawrence.	\$1,267 66 Synod of Ref. Press. Church.
Waddington ch	2d Ref. P'b'n ch sab sch, Philadelphia 50 00
1st ch, Gouverneur. 75 20 2d ch, Oswegatchie, 82, sab sch, 20 52 00 1st ch, Watertown. 822 00	MISCELLANEOUS.
Canton ch	New Year's Offering, Rev. H. R. Wilson, D.D., 10; Rev. H. R. Wilson, Jr., 5; Jas. L., Bessie L. and Mary L. Wilson, 15;
Pby of Syracuse.	L., Bessie L. and Mary L. Wilson, 15;
1st ch, Oswego, 147.65, Infant sch, to sup.	ton, Ind., 16.20; Rev. John Pitkin and
1st ch. Oswego, 147.65, Infant sch. to sup. girls' sch at Sidon, 25	L., Bessie L. and mary L. whole, 16, Helphinstone Miss'ny Soc'ty, Washing- ton, Ind., 16.20; Rev. John Pitkin and Family, Milfordton, Ohio, 11; D. M. H., 10; "Friend to Missions," 100; J. D. L., Phila., 50; Rev. H. W. McKee, 2; Cath. P. Coleman, 3; Miss Esther Newton, 5; Family Offerling 1. Rev. Thos. S. Childs.
Miss. Soc'y, to ed. Chinese girl, 60, to sup.	Phila., 50; Rev. H. W. McKee, 2; Cath. P. Coleman, 3: Miss Esther Newton, 5:
native teacher in China, 120	The Miss Box of I M D's Son 500:
Hannibal ch	A. B. Cherrie, Knoxville, Iowa, 11.26;
Pby of Utica.	Hugh T. McNair's Family Miss. Box, Memorial for Corisco, 20; Wilkes Barre,
Westminster ch, Utica. 85 10 Mt. Vernon ch 40 00 1st ch, Augusta 51 58	100; A Friend, 6.85; Rev. E. D. Wells, Lawrenceville, Pa., 5: Miss M. K., 5: H.
1st ch, Augusta 51 58	M. Lane, 5; A few Friends, for Rawal
SYNOD OF WESTERN NEW YORK, 1,856 86	A. B. Cherrie, Knoxville, Iowa, 11.26; Hugh T. McNair's Family Miss. Box, Memorial for Corisco, 20; Wilkes Barre, 100; A Friend, 6.85; Rev. E. D. Wells, Lawrenceville, Pa., 5; Miss M. K., 5; H. M. Lane, 5; A few Friends, for Rawal Pindi, 55; A. P. Cumming, N. Y., 100; Little Katie Maud's First Offering, 5; Emma 50c.: Reno. 50c.: Miss M. A. 1;
Pby of Buffalo.	Mrs. Mary A. Green, Mott Haven, 5; A.
	Little Katie Maud's First Offering, 5; Emma, 50c.; Reno, 50c.; Miss M. A., 1; Mrs. Mary A. Green, Mott Haven, 5; A. Chapman, M. D., Alquina, Ind., 10; A. Friend, Crawfordville, 20; Dr. A. M. Bruen, 500; Lizzie and Willie's Missn'y Box, 1; "S" Cannonsburg, Pa., for Chinese in Cal., 2.50; Geo. Burlingame, 5; Rev. J. W. Wilson, 2; Miss E. A., 1; Mrs. S. E. S., 2; C. W., 1; S. F. C., 10; E. W. S., for Chinese in Cal., 5; Thank Offering, J. K. P., 100; Little Mary Howe, 8.18; F. K., 110; S. M. H., 100; S. F. N., 10; A. D. Taylor, Butler, Mo., 7; Thank Offering, 10; Little Willie Borgen, 1; Mrs.
Jamestown ch, 125.82, to cons. Dr. E. T. Foote, L.D., 100	Bruen, 500; Lizzie and Willie's Missn'y
Pby of Genesee.	Chinese in Cal., 2.50; Geo. Burlingame,
Wyoming ch. 24 75 Warsaw ch. 46 00 Perry ch. 46 00 Portageville ch, 18.50, sab sch, 22.60. 41 10	Mrs. S. E. S., 2; C. W., 1; S. F C., 10;
Portageville ch, 18.50, sab sch, 22.60	Offering, J. K. P., 100; Little Mary Howe,
Pby of Niagara.	8.18; F. K., 110; S. M. H., 100; S. F. N., 10: A. D. Taylor, Butler, Mo., 7; Thank
Lewiston ch	Offering, 10; Little Willie Bergen, 1; Mrs. D. Stuart Dodge, for Sup. of Teacher in Girls' Sch. at Beirut, 500; Friends in Ill., 50; Vernon, Conn., Sab. Sch., for Beirut, 50; Period, S. Boerdman, 11, 11, 40; J.
Albion ch	Girls' sch. at Beirut, 500; Friends in Ill.,
Pby of Rochester.	26: Rev. G. S. Boardman, D. D., 40; J.
Lima ch	50; Vernon, Conn., Sab. Scin., D. Beirut, 26; Rev. G. S. Boardman, D. D., 40; J. M. B., 4; Rev. S. G. Clark, Highland Inst., Memorial for Gaboon, 10; J. M. and E. Eddy, 50; A Friend, to con. Miss Helen Thompson L. D., 200; "A Presbyterian Family," Trenton, N. J., 305; Ref. Ch. Sab. Sch., Hackensack, for India, 21; Ladies' Mite Soc'y, Lawrenceville, Pa., 36.50; Rev. J. W. Mc., Sommerville, Ohio, 5. J. I., Glenn, 5: Mrs. J. L. Parke, Can.
Union ch of Tuscarora and Union Corners, 8.	and É. Eddy, 50; A Friend, to con. Miss
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1st ch, Hudson, 10, sab sch, 4	
Pby of Milwaukee.	Total Receipts in January, 1871\$56,686 00
Holland ch	Special contributions for the debt:
Granville Ger. ch 8 00	Amt. previously acknowledged
Pby of Winnebago. Weyawega ch	\$40,010 00
De Pere ch	WM, RANKIN, Treasurer.
2100mm 0m 00 0g	28 Centre St., New York.



THE FOREIGN MISSIONARY,

CONTAININĠ

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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A Statement by the Board of Foreign Missions.

THE following statement of the present condition of the work of Foreign Missions is earnestly commended to the consideration of the churches:

In general, this work is marked by evident tokens of the blessing of God. Distinguishing, for the moment, the missions of the Board into two classes—those formerly supported by it, and those recently transferred by the American Board to its care—the missions to the Chippewas in Michigan; the Omahas in Nebraska; the Creeks and the Seminoles in the Indian Territory; the Navajoes in New Mexico; in the United States of Colombia, at Bogota; in Brazil, at Rio de Janeiro, and several other places; in Liberia and at Corisco, and other places north of the equator in Western Africa: in Upper India at Lahore, Lodiana, and fifteen other stations as far south-eastward as Allahabad on the river Ganges: in Siam, at Bangkok and Petchaburi; in the Laos country, north of Siam, at Chiengmai; in China, at seven principal cities, the best known of which are Canton, Shanghai, Ningpo and Peking: in Japan at Yokohama and Yedo; and to the Chinese in California—all belong to the class founded by the Board; while the missions to the Senecas; to the Ojibwas or Lake Superior Chippewas; in Western Africa at Gaboon, and other places near the equator; in Syria at Beirut, Abeih, Sidon, Tripoli, and over thirty out-stations; and in Persia at Ooromiah, Seir, and upwards of fifty out-stations, —belong to the class of transferred missions; besides four missionaries in China, transferred to the Board or sent out under the same general arrangement, and the Kolapoor Mission in India, formerly not connected with any Society, and now taken, at the request of its chief supporters, under the care of the Board. All these missions have been sustained by the Board as heretofore, those of the second division, however, for only a part of the year. There has been no contraction or reduction of their active labors; in hardly any case has there been a falling off in their vigor, from the condition described in the last Annual Report, unless as caused by the want of laborers to carry on the growing work. In several cases, ranks that were weak have been strengthened, not only by the return of several missionaries to their fields of labor, but by sending out new men-five to India, two to China, one to the Laos, one to Brazil, one to the Lake Superior Chippewas, one to the Navajoes, one to the Apaches also in New Mexico; and several are expected to leave for Western Africa early next month. The number of female missionaries thus sent out, or soon to be sent out, is sixteen, six of whom are unmarried ladies, and of these three went to India, two to Syria, and one is expecting soon to go to Gaboon. Other new laborers have been engaged for Syria, Persia, and other countries, who will go out to their fields of labor, Providence permitting, in a few months.

It is not practicable to give here particular information of the missionary work, such as would clearly show that God is with his servants, opening the door of faith unto the Gentiles; reference must be made for this information to the periodicals of the Board, and to the Annual Report, which will be laid before the next General Assembly; but it may be stated, with gratitude to God, that additions have been reported to churches among the Indians, in South America, Western Africa, Syria, Persia, India, Siam, China, and among the Chinese in California. It may also be stated as a reason of thankfulness, though not an unexpected one, that at home the counsels of the Board have been matured with warm sympathy and agreement

among its members; while, so far as is known to them, the Church, in all its judicatories, and by all its members, commends this great work to the blessing of God, and rejoices in every prospect of its success.

There are causes of anxiety, however, which are very serious. It is discouraging that so few new men are offering their services to save, by the help of God, the perishing multitudes who can be reached by these missions. Besides those already under appointment, several missionaries are urgently and immediately wanted, in Syria and Persia particularly, while in other countries of overflowing population, the number of laborers ought to be largely increased; in the three general divisions of the China Missions of the Board, for example, each embracing a much larger population than that of our own country, it would surely be a small force if the number of our brethren were increased to twenty-five in each instead of twenty-five in all. For these new laborers the churches should earnestly pray to the Lord of the harvest.

It is also discouraging that the pecuniary income of the Board is so limited. Indeed, it is altogether inadequate to the wants of the missions as they now stand. Let it be borne in mind that the financial year ends on the 30th of April. For the year then ending \$358,000 are required, as shown by actual payments and carefully prepared estimates. This sum includes \$57,500 for the transferred missions and their enlargement during the part of the year since their connection with the Board. If the receipts of March and April should not exceed the amount received in the same months last year, there will be a debt of over \$74,000 on the 1st of May. This prospect is one which can be regarded only with deep concern. members of the Board earnestly wish that it may arrest the attention of all their Christian brethren. They earnestly request that in every church that has not yet made its collections, such steps may be taken as will give to the people the opportunity of promoting this object, each one giving as the Lord has prospered him. It is not too late. A general and earnest effort, the gifts of all the members of our churches who have not yet sent in their offerings, if solicited within a few weeks, and promptly remitted, would ward off this great evil. Shall not this effort be made? This work cannot rely on special appeals; it must depend on regular and steady gifts, and the sympathies and prayers of the people of God; but it must claim these of all the members of our communion. Its appeal is to the piety of all

In conclusion, the Board does not plead for a declining cause. The missions of our beloved Church are full of life, onward in their movement, expanding. Evidently the divine blessing is resting upon them. No other Church has a nobler missionary work given it to do. Is it not for this work that our Church is now one—engaged by every motive to give its blessed faith, its Scriptural order, its loving ministries, its hopes of heaven, to the world that is still lying in wickedness? In so great a work, in the hands of a Church so well able to engage in it, and at such a time as this, the members of the Board desire themselves to feel, and they ask their Christian brethren to feel, the obligation of the highest duty, and also the privilege of being co-workers with our blessed Lord, in hastening the coming of his kingdom.

MISSION HOUSE, NEW YORK, March 13th, 1871.

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ABEIH SEMINARY, SYRIA.

FOREIGN MISSIONARY.

APRIL, 1871.

MISSIONS OF THE PRESBYTERIAN CHURCH.

AN OUTLOOK.

As we are drawing near to the close of another fiscal and missionary year, it may be well to take a glance of the whole work, at home and abroad, to see what is doing, and what progress the cause is making among those to whom the Gospel is sent, as well as among those who send it. These are the two classes affected by this enterprise, and it is expected, from the very nature of the case, that accessions to each will be constantly made. What, then, are the signs of such an advance?

The missions of the Board are increased. This is not the result of an aggressive policy abroad, but of transfer from an old established Society: vet this very enlargement awakens new sympathies, new interests, and new efforts. Missions that seemed remote, are brought near to the hearts of many, and brethren that were regarded with favor for their work's sake. are now brought into the same family, and loved as such. In this bond of union there is strength. Upon nearly every Mission a blessing is resting. To some, large additions have been made by conversions; to others, if a gracious outpouring has been denied, mercy drops have been received. in some, sickness and death have prevailed, in others no such trials have been experienced. If no new laborers have reinforced the ranks of some. others have rejoiced in an encouraging increase; yet in all, the openings and the progress of the truth are such that calls are coming with redoubled power for help and helpers. From different points, of late, letters freighted with good news have arrived, telling of what the Lord is doing; and from only one or two places have discouraging reports reached us. Several important points ought immediately to be occupied, and must be, to take advantage of the successes that have been gained. Since May last, twelve new missionaries have gone to their respective fields, of whom one is a physician. Eleven female missionaries have also been sent, of whom five were unmarried; and four missionaries returned to their work. Five new men are under appointment, and two unmarried ladies. Several others have applied or are considering the question of duty. Two new men are urgently

required for Brazil, two for Kolapore, and an unmarried lady. Siam appeals for new laborers, and especially calls for a female missionary for Petchaburi. Persia needs four; Syria five, with a physician; Gaboon and Corisco should have four new missionaries, two unmarried ladies, and a physician. Japan Mission needs strengthening, and so do the Missions in China; while new stations must soon be occupied among the Indians of our own country. Besides these, there are openings for female missionaries at various stations. How different is this outlook from what the early missionary societies had when they began evangelical work. Then the question was, where shall we go? The whole heathen and Mohammedan world, with rare exceptions, was closed. Now this same world lies prostrate before the Church, and is waiting for the Gospel. The calls come with increasing volume, to enter in and take possession of different fields for Christ. Our Missions are adding to the cry, yea, most earnest and stirring are their pleas. All this is most encouraging for renewed endeavors, and shows that the Lord is going before His people, and is beckoning them on to greater labors and richer successes.

If we turn to the Church at home, there is much that is encouraging. The work of consolidation is going on without friction, and soon will the people settle down to harmonious action, and we hope enlarged missionary activity. The Board is a unit in its determination to go forward, and as fast as possible respond to Providential calls and openings. The women of our Zion are looking at the work with new interest, and with an awakened sense of personal responsibility, and are inquiring in what way they can best meet the obligations laid upon them. This will soon be felt throughout the Church, which will bear fruit in personal consecration to the work abroad. Sabbath schools will feel the impulse of such devotion, and they will be brought into closer union with the world's evangelization. Then soon we expect to see a revival of the missionary spirit, when the foreign work will take a higher place in the affections of the people, and share more largely in their prayers and gifts.

It is painful, however, to turn from anticipated triumphs, and consider actual results at home for the prosecution of this cause. Ten months, to March 1st, of the present year have gone, and whilst they have been laden with such blessings on the field, they have yielded no such fruits in the way of increasing liberality. Nay, it is sad to think, that amidst the multiplicity of calls for local objects and "self-helps," the cry of the perishing has been drowned, or has waxed fainter in many places, by the rearing of new churches, the enlargement, repairing and beautifying of others, the payment of church debts, the erection of parsonages, the purchasing of organs, etc. These the many should have done, but not have left the other undone. To the date mentioned, March 1st, the reunited Church has given \$5,763 less than one branch did the previous year, and the diminution in receipts, for this period, including legacies, is \$13,091. The other branch contributed to the American Board till September 1. Some churches have nobly

increased their contributions to the Board, and to these we may refer at some other time; but others have so diminished, that the deficiency becomes alarming, and a startling debt is looming up. Several pastors have written about the decrease in their gifts to the Board, and too many of them say that their people have exhausted themselves by their efforts for themselves.

The falling off in the annual collections of not a few churches is very marked, some contributing only one-half, others two-thirds, and more than one only one-third. We refer, of course, in this statement to the old constituency of the Board. There is yet time for such to supplement their gifts, and we hope, whenever it can be, this will be done. The work cannot stop, neither can it be arrested. It must go forward. Children must be consecrated to it, as well as means. The piety of the Church must be warmed and strengthened by it, and it must take a higher place in the prayers and affections of Christians. May this time speedily come.

THE ABEIH SEMINARY.

THE village of Abeih clings to the western slope of Lebanon, 2,400 feet above the level of the sea, and some twelve miles south-east of Beirut. has perhaps 1,200 inhabitants, chiefly of the Druze and Greek sects. engraving represents the mission-seminary opened in this village twenty years ago. It consists of a long stone building, with partial wings at either end. The arched corridor supplies a dining-hall and additional recitation room in summer and a covered walk in winter. Arabic is the language of the school, but English is taught to some extent. The studies include the ordinary branches of school education, Arabic grammar in its various departments, mathematics to geometry, and the rudiments of astronomy and natural philosophy. Prominent attention is given to the careful study of both the Old and New Testaments, and the enforcement of evangelical truth. Pupils come from all parts of the country and represent most of the sects. More than forty scholars have been at times in attendance, and for many years no charge for tuition and board was made. This encouraged education in days when it was little appreciated, and allowed freedom in the selection and control of those admitted. Now a moderate fee is required from all able to pay.

In connection with this institution, theological instruction has long been given to native-helpers by Mr. Calhoun, the principal. The necessity for still more extended theological training led the mission, two years ago, to appoint Mr. Eddy and Dr. H. H. Jessup additional professors in this department. The exigencies of the general work, and the advantages to be derived from a location at the centre of influence and near other institutions, will probably lead also to the early removal of the theological school to Beirut.

The efficiency of Abeih seminary, during these many years, in diffusing

both intellectual and spiritual knowledge can scarcely be over-estimated. Pupils, coming from the most bigoted districts, have in some cases, returned as teachers or native-helpers, or, where not openly Protestant, many have gone back so enlightened as to prove the most hopeful subjects for missionary labor, and often to be found among the first and most reliable church members. Several are engaged in teaching or in other capacities in Egypt. Others are scattered over Syria and remote parts of the interior, preachers, teachers, merchants, traders, dragomans, mechanics and farmers, in almost all cases evincing intelligence and enterprise, and recognizing, if not sustaining, the cause of morality and religion.

The larger work now thrown upon the college, and the proposed removal of the theological school to Beirut, will necessarily somewhat modify the character of this institution. It will assume more the form of an academy for the training of teachers for the mountain primary schools and the preparation of students for the college. It will thus continue to be an indispensable link in the agencies of the Syria mission, and do effective service in promoting the evangelization of that land.

To the left of the picture, the building with a slanting roof is part of the mission property, and is occupied as a residence by Mr. Calhoun. Most of the village lies below; a few native houses rise behind the school, the highest in the view, near a large mace tree, belonging to a wealthy and avaricious sheik. The last house on the left is a high school, established by the Druzes for young men of their own sect. Thus far it has proved almost a failure. The cypresses, beside the steps, mark the graves of some of the children of the mission. In the immediate foreground on the right, what seems to be an open space walled in, is in reality the roof of Mr. Bird's hired house. It is a common occurrence in these mountain villages to use as a front yard the earthen roof of a neighbor below, and the cultivation here is almost exclusively confined to terraces built up the steep sides of the mountain, planted with grape vine, wheat and barley, or lines of mulberry, olive and fig. The natives are industrious and hardy, generally own the land they till, but are largely in the habit of borrowing money in anticipation of coming crops. In cases of religious persecution, a demand for premature and immediate payment often causes bitter distress, or when harvest fails, as it did last year, wide-spread suffering en-The effect of the European war has also been disastrous to Syrian sues. trade.

In the engraving, the highest peak of the mountain in the rear rises some four hundred feet above the village, and commands a varied and extensive view. To the east and south are the bold, bare summit, the sharp crags, the wild gorges and deep, narrow valleys of the Lebanon; far away to the southwest and on the coast lie Sidon, Sarepta and Tyre. On the west the Mediterranean stretches to the horizon, and in that clear atmosphere the outline of the island of Cyprus, one hundred miles distant, can often be distinguished.

To the northwest, apparently close at hand, is the plain of Beirut, with the largest clive grove in the world, and beyond it, the low hills and white houses of the city and the bay of St. George, while to the north are the scattered picturesque villages, the terraced sides and higher summits of the mountain itself, which bears, the native poets say, "Winter on its head, spring on its shoulders and autumn in its bosom, while summer sleeps at its feet."

The population of the range is about 300,000, half belong to Papal sects, more than 50,000 are Druzes, and the remainder profess the Greek or Mohammedan faith. The mountain has now a Christian governor, and enjoys the protection of the five great European powers. The peasants are exempt from many burdens imposed in other portions of the empire, and give signs of increasing prosperity.

Schools are being multiplied, some of them sustained by the people themselves. The Gospel is penetrating dark places, and doors are open never unhinged before. Unusual spiritual interest is apparent at Abeih and other places, congregations are crowded, and there seems to be promise of the long-desired blessing. A letter just received speaks of the joyful and impressive death, at the college hospital, of a native from Abeih.

D. S. D.

QUESTIONS TO BE PONDERED AND ANSWERED.

REV. Dr. JESSUP asks in the following communication, lately received from Beirut, some very pertinent and striking questions. It has been the aim of the Board, since this and other Missions came under its care, to meet their wants, and give them all necessary encouragement in their new relations, assured that the churches would sustain the needed enlargements. the year draws to a close, the supporters of the Board have not furnished the desired help, and these inquiries from the field are almost passing over to fearful facts. We bring them, however, before the Church as simple questions, and we ask, with increasing energy, shall we say to the weary and overburdened laborers in the field, we must keep those under appointment at home; you must stop your press, and dismiss your scholars, when the scholarships fail? Must we say to them, we can no longer respond to your growing demands, or rejoice in your new successes? No! not believe there is one in our whole body that would say to us, do these things. And we are glad, amidst the shadows of the present, there are those in the field who look for the speedy dawn of a brighter day, when Christian hearts will beat in the fullest unison with the entarging work, and willing, generous hands shall supply its necessities.

We commend the closing paragraph of Dr. Jessup's letter to our readers, and hope that certain memorial gifts will flow into our treasury for the objects named, and that the church at Abeih will speedily feel the impulse of his earnest plea, and that not a few will say, "Rise and go forward!"

The news from home with regard to the great falling off in the receipts of the

Board, is really alarming. We are in pressing need of men and means. We must have five men and largely-increased means, or our work will go back and the way be left open for other agencies to enter this field, introducing confusion into the native churches. We have already broken ground for the new Bible and mission house, but we are distressed at the prospect of not receiving the means to finish what we have begun. There are new and encouraging openings in various quarters which ought to be entered at once and with vigor. Are we to send word to young men to stay at home? We certainly ought to do it, if they are not to be sustained when they come. We have no right to extend our front if our provisions and material are to fail after the first shock of battle. We have been encouraged to go forward, and it is high time that we set our forces in motion, but will you stand by us? Will our going forward now involve ere long a disastrous retreat?

Are we to enlarge our press machinery and then let it stand idle? Are our noble corps of teachers in the female seminary to see their former supporters in New England withdrawing their support, and no new means supplied, and the institution left crippled and powerless to do the great work committed to it?

Shall we open new schools in places of new and bright promise, only to close them again, leaving the enemy to triumph?

The question of a female seminary is becoming a very practical one. Contrary to our expectations, quite a number of the scholarships provided for the seminary by friends in New England are being withdrawn. I do not wonder, nor do I blame these good friends. Their own societies and enterprises demand all their contributions, and the withdrawal of ten different Sabbath-Schools and individuals, will leave the seminary ten hundred dollars in arrears. I know that our churches in New York and the Middle and Western States do not intend to leave us in such a position. Among the plans proposed in the Mission Report to the Board on the female seminary, one was to leave the institution on its present basis. That has now become impossible. I would not cut the cords which bind this school to so many hearts, old and young, in the churches and Sunday Schools at home, but as some of them are already being sundered among our old and tried friends in New England, either new ones must be woven among the churches and children further west, or the Board must assume the support of the institution.

To this end, and to accomplish all that has been proposed in Syria, there will be need of a vigorous effort at home. I believe that the cause of missions lies very near the hearts of God's people everywhere. I cannot feel that the facts stated in the January Foreign Missionary, indicate an abandonment of this great work. The "Memorial" effort is overtaxing many of the churches at home, but it would seem that the effort in many cases is in the line of "self-help," and it must needs be that for the time being the great causes will suffer, but they cannot be left to suffer long. The churches will arise—the Gospel will be given to the world, and we shall all yet rejoice together.

Shall we have no Memorial enterprises started in Syria? Are not the College, the Female Seminary, the press and the native churches to show hereafter some trace of the beneficence of this Memorial year? Is not the overgrown congregation in Abeil, who are striving in their deep poverty to build a church, to have some Memorial stones dug from the quarries of Lebanon, laid in their edifice by some of the four million contributors to the five million fund? I hope and pray that the churches will bid us rise and go forward!

THE NESTORIANS.

BY REV. JOHN H. SHEDD.

In the last number of this magazine we gave some account of the present condition and wants of the "Mission to Persia." In this number we would record a little of what the Lord has wrought among the Nestorians. The difficulty is that the record of faith, toil and success is too long a one to be compressed into a sketch like this.

1. Who are the Nestorians, and where do they live? Their home is the border land, between the two great empires of Turkey and Persia, and the two great Mohammedan sects, the Sunnees and the Sheahs. It is a mountain region, consisting of seven or eight lofty ridges running parallel, full of torrents and deep ravines, of rocky summits, abrupt and almost inaccessible, containing but few passes, and those narrow and easily defensible. Secure, moreover, owing to the rigor of the climate, from hostile invasion for more than half the year, it has defied all attempts to effect its permanent subjugation, whether made by Assyrians, Persians, Greeks, Parthians, or Turks. Nature seems to have constructed it as a nursery of hardy and vigorous men, and a stumbling-block to conquerors, a thorn in the side of every powerful empire which rises in this part of the great eastern continent. The fastnesses of such a region are the last resort of the persecuted, and here is found the persecuted remnant of the most ancient and most The largest portion of near 80,000 souls eastern of the Christian sects. dwell in the centre of Koordistan, in the midst of a million of Koords. An eastern branch of near 30,000 has extended over the Persian frontier and into the sunny plains about the Oroomiah lake, and a western branch of near 40,000 is found on the slopes of the mountains and the valley bordering the Tigris. These 150,000 souls are doubtless the descendants of the ancient Semitic inhabitants of Assyria and Chaldea. Their ancestors received the Gospel from the apostles or the disciples of the first century, and in the language which Christ himself used in his tours through Galilee, and in which in his dving agony he cried in a loud voice, "Eloi! Eloi! My God! my God! why hast thou forsaken me!" Lama Sabachthani! The present language is properly called the Syro-Chaldean, and the people call themselves Suriye, i. e. Syrians, or Kuldani, i. e. Chaldeans.

Without entering into the history of the ancient councils, or the process by which this oldest of the sects separated from the church of Constantinople and Antioch, and received from western writers the name of Nestorians, it is enough to say, that they have an early record of which they may well be proud, they count their army of martyrs by hundreds of thousands, and from their training schools missionaries were sent eastward preaching the Gospel, says Gibbon, "to the Bactrians, Huns, Persians, Indians, Pers Armenians, Medes and Elamites. Their zeal overleaped the limits which confined the ambition and curiosity of the Greeks and Romans, and they pursued without fear the footsteps of the roving Tartar." Their missionary spirit continued for centuries, and while Europe was

locked in the slumber of the dark ages this church of the far east was engaged in grand aggressive efforts. From the seventh to the fourteenth centuries they planted the standard of the cross on the Himalayas, in the depths of Tartary, and among the millions of China. But alas! they taught no longer the pure faith and piety of the apostles, but a formalism which proved unequal to the day of trial. The inward life of the church departed before its outward glory. The whole structure fell before the persecutions and wars of the Tartars. Especially Tamerlane seems to have followed these Christians with a relentless fury, and to have put to the sword all who did not escape to the recesses of the mountains. But a wreck of the ancient church remained. The patriarch fled from Bagdad to Mosul and Elkosh, and thence for greater security to the inaccessible mountain village of Kochanis, where he now resides. The fragment on the west of the mountains in the Tigris Valley yielded to the intrigues of the Jesuits, and united with the church of Rome. Those in the mountains and in Persia for the most part remained faithful to their patriarch and church, but were much harassed by papal emissaries when they were first made known to the Protestants of America.

About the year 1827, that erratic adventurer and converted Jew, Dr. Joseph Wolf, in traveling through the east, made a flying visit to the Nestorians of Persia. A paragraph quoted from his writings led Dr. Anderson of the American Board to direct Messrs. Smith and Dwight in exploring the Armenian field to extend their tour to Oroomiah. This was in 1831, and these two missionaries were the first Americans to penetrate Western Asia. As they stood face to face with that remnant of Christians, hidden away for so many ages, and resembling the Waldenses somewhat in their history,—as they saw the purity of their creed and the simplicity of their worship, found them possessed of a singular reverence for the Scriptures, and rejecting oracular confession and priestly absolution, they felt that a mission should be begun among them.

The mission they so strongly recommended was fairly begun in 1835. Its various stages of progress may be designated as follows: 1. Preparatory. 2. The ingathering. 3. The organizing. 4. The expanding. We will glance at each.

1. The preparatory work. When Messrs. Perkins and Grant reached Qroomiah they found a people entirely accessible. In fact, their arrival was one general welcome. Mar Yohannan rode forth at full gallop to meet them, and in their excursions to the villages the simple-hearted peasants flocked about them as the common people about the Saviour, and sometimes came out with drums and fifes to greet them. But like the Jews, it was a temporal kingdom the people wanted. As the missionaries became more familiarly acquainted with them the hopes of speedy success vanished. "The valley was full of bones, and there were very many, and lo! they were very dry." Civilly and socially the people were ground to the earth by their feudal Mohammedan lords. Morally they were more

deeply degraded, little, if any superior to the Mussulmans, among whom they dwelt. The Bible was venerated as a relic, and the few copies existing were wrapped in endless folds of cloth, and laid away in the dingy churches, to be brought out on great saints' days to be kissed not read. and as the highest authority by which to take an oath. To touch the ancient book filled them with superstitious awe; to understand or obey t, was a thing unknown. All were enslaved by onerous fasts. Sin for fifty weeks, and atone for it by fifty days of fasting, was their practical creed. Water baptism supplied all they knew of regeneration. Lewd dances formed their most popular social intercourse, and beastly drunkenness was so common as to excite no comment. The condition of the female sex still more impressively told how low the people were fallen. Mohammedanism is a religion of lust, which degrades woman to be the tempter and slave of man, and the Nestorians shut in by this religion, had imbibed its spirit, if not adopted its form. "What is a daughter!" exclaims the father when told that a female child is born to him. All births take place in the stable, where woman resorts in her hour of sorrow, where she often dies. The house of a Nestorian peasant consists of a single apartment, built round with walls of earth and with earth floor, while the roof is a mass of the same material, supported by beams and pillars. The tandour or oven, is a deep hole in the centre, where all the cooking is done with dried manure for fuel. The acrid smoke fairly glistens on the wall. A hole above answers for chimney and window. In this one room all work, eat and sleep, usually three or four generations under a patriarchal system, the efficacy of which consists in oaths and blows. How can a mother's, or sister's, or wife's affection be cherished in such a place? Man is the tyrant, and woman the drudge of all, doing the hardest work without sympathy or love, in the midst of frequent brawls, expecting beatings, and ready, whenever the opportunity offers, to return bitter oaths and revilings, and even to fight and scratch, or, if not able to do this, she returns crushed or embittered to the stable or the fields. The domestic state of Christians in Persia everywhere reveals the serpent's trail. We usually turn away from its details, behind the scenes, with sickness of heart. Thirty years ago the Nestorians truly sat in the region and shadow of death.

The first formal work was to prepare a series of cards in the common language. This language had never before been reduced to writing. The first school was begun in a cellar, in January, 1836, with seven small boys. This was the germ of the male seminary, which since has sent forth scores of pious and well furnished preachers and teachers. About two years later Mrs. Grant succeeded in collecting a few little girls, the germ of the female seminary. In untidiness, disorder and mischief, every little girl was a Topsy, but it was the beginning of great results. Some of those same girls have become through grace and education, renewed and refined women, laboring faithfully to elevate their sex and to honor Christ. In the first year of missionary residence three village schools were opened.

This number increased till over seventy such schools were in successful operation in less than ten years. Sabbath-schools followed, and as the language was sufficiently at command, stated and itinerant labors at preaching the Word.

Many difficulties arose from the government, which is a jealous and intolerant despotism, but deliverance always came. A serious obstacle in the first years was sickness. Of the first three years they say "an average of one-half of our number have been sick half the time." At one time five of the children were removed by measles in as many weeks. The first death in the missionary band was that of Mrs. Grant. She was called away at the early age of twenty-five. Saving to the Nestorians about her, "Christ is my all. If I have one desire to live, it is for you and your people. For myself, I am ready to depart." Her life of love and labor and her triumphant death made a solemn and deep impression, and doubtless prepared some hearts for the Spirit's influence. The bishops said, "We will bury her in the church where none but holy men are buried, and we will dig her grave with our own hands." After a few years' residence in the town a health-retreat became indispensable. Providence directed to Seir, a mountain hamlet, a thousand feet above the level of the town, and over five thousand feet above the ocean. Here is the male seminary, and here the little cemetery which encloses our precious dead. change of residence for part of the year, and by living in the second story, the health of the mission has been as good as the average health in this country. The force of laborers was increased by several able men-Holladay and Stocking in 1837; Dr. Wright and Mr. Breath, the printer, in 1840, and Mr. Stoddard and Miss Fiske in 1843. In 1840, the printing press arrived, an event of great interest and wonder to the people. The Scriptures were so far translated that portions were at once struck off. Some of the ablest of the clergy had aided in the translation, and the contents of their rare ancient manuscripts were given back to them in a language which all could understand. They stood in mute astonishment and rapture to see their language in print; and as soon as they could speak the exclamation was. "It is time to give glory to God, since printing is begun among our people."

In these various methods a great preparatory work was done. Privately and publicly, and by teaching, preaching and printing the seed was sown broadcast. Hundreds had learned to read. Scores of the ecclesiastics had been under instruction. The people were friendly. The missionaries prophesied to the dry bones; but there were few if any signs of movement or of life.

2. The inguthering. After the lapse of ten years of faith and toil the harvest came. The year 1844-45 was a year of trial. Clouds of persecution and trouble were thick and heavy. All the village schools were disbanded. Mr. Stoddard was at the head of the male seminary, and Miss Fiske of the female; but the prospect was discouraging, and the hearts of

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some began to fail. In December, 1845, the first unmistakable indications as a of the Spirit were observed in the boys school, and early in January, two girls asked Miss Fiske for a day to set apart to seek their Saviour. missionary servant was anxious, and soon hopefully changed. This was But on the 19th of the month the Spirit came down in both schools andi all. with wonderful power. Says Mr. Stoddard: "From that time the interest rapidly increased, until two days after, as I was going to preaching service with one of the brethren, we heard the voice of prayer intermingled with sobs on every side. After exercises of the deepest solemnity we closed the meeting, but no one moved from his seat. When at last they left, they flocked to my study, and it was filled to overflowing with anxious inquirers. Then, with emotions that I can never describe. I unfolded with faltering tongue the Gospel of Jesus Christ, to one company after another, till near midnight. The morning light brought with it a repetition of similar scenes. Rising very early from troubled sleep, I found inquirers waiting to be guided to Jesus." Thus the work with deepening power continued for about two months in the two schools. At the close of that time fifty of the pupils had been hopefully converted. It was not long before the influence was felt in the mission premises. The teachers. several of the priests and deacons, the printers, some of whom had been exceedingly deprayed, were reached. Thence the work spread into several of the villages, making such triumphs of grace as awakened devout wonder and thanksgiving. Such cases as Deacon Gruegis, of Tergawer, are among the remarkable conversions of the world, recalling almost the miraculous change in Saul of Tarsus. Indeed, this first revival among the Nestoriaus was a season of pentecostal power and fruits. It entirely changed the face of our missionary work, as the gushing out of a stream of water changes a Persian desert into fertility and beauty. Other revivals of even greater power followed, forming the special feature for years in the history of the mission. In the next twelve years there had been eleven such visitations of grace in the male seminary, and twelve in the female. Many of the pupils, both male and female, had meanwhile gone out as teachers and laborers. Two of the bishops, and numbers of the lower ecclesiastics, were obedient unto the faith. Thus scores and hundreds of souls were converted, congregations were gathered, the nucleus of churches formed, and a general enlightening and elevating influence of unwonted power went forth among the masses of the people.

Revivals are the great hope of our work among the Nestorians. Thus far, no year has passed without some portion of the field being blessed. Some of these times of refreshing, the last few years, have been of thrilling and pervading influence, reaching large congregations, for weeks at a time. In scores of villages, the one great need is the power of the Holy Spirit. At times it has seemed as if a cloud of blessing was ready to burst over our whole field, and convert thousands of hearts, who are already more or less fully convinced. The opportunities for the most earnest and direct labor

in congregations, in families, and in groups of inquirers, is limited only by the willingness of spirit and strength of body of the missionaries and native brethren. Will not Christians pray that we may be aided from on High to meet these great responsibilities, and that God will grant His Spirit for the great ingathering yet to come?

3. Organizing and training. To come down from the very presence of Jesus on the mount—the glory and rapture of revivals—to the matter-offact duty of training the weak and tempted converts is often a very hard duty. It is an important part of the missionary work that follows the conversion of any considerable number. To develop a spirit of manliness and self-respect among a people long crushed by civil and religious oppressions, to bring them to a cheerful support of the Gospel, in their great poverty and covetousness, to teach them to witness for Christ amid manifold temptations, to foster true independence, and vet guard against license, extravagances and errors,—in short, to plant apostolic churches, and to set their members to work for Christ and souls, and to bind these churches into proper relation and union with each other, is the problem and ultimate aim. Otherwise, as a permanent influence, the work is a failure. The revivals brought some hundreds of converts thus to be trained and organized under rather difficult circumstances. There was an intolerant government, an old church, and a people of much innate weakness of character. The training began something as Wesley's classes in England, with no intention of disturbing the old establishment. The converts were invited to join with the missionaries in their communion, and the missionaries examined the candidates, and exercised needed discipline. As the number of communicants became too large for a single gathering, it was divided, and after a time the native ordained preachers assumed the fuller duties of pastors, and took part in the ordinances and discipline. By this process of training and growth, the time came at last for organizing fully the local churches, and giving the control of their own affairs into their own hands. A few such churches have been organized, with their pastors, and elders, and deacons, they assuming among their duties to support the Gospel, and the Mission giving them grants in aid, to supplement their own efforts. Several other congregations have sufficient numbers and strength very soon to follow. They must take up the burdens, step out from our patronage, and show completed missionary work. In a larger number of congregations the work of self-support is begun; but they need to grow in ability and activity, before they can assume full responsibilities as churches. The immediate and pressing work is to carry these forward, till, by God's blessing, they are self-supporting, self-propagating churches, and to plant new congregations continually, through the appliances of missionary tours, faithful colporteurs, and evangelists, educating pious young men, and helping the followers of Christ, wherever they approve themselves as earnest and needy.

For the proper relation of these congregations to each other, and for their proper control and discipline, there have grown up the ecclesiastical bodies or native Presbyteries, called knooshyas, i.e., assemblies. These have now their "Book," with confession of faith, rules of discipline, and guidance in ordination, ordinances, pastoral and church work, etc. There are four such local assemblies working efficiently, and promising well for the future. They sometimes meet together in a Synod. The position of the missionary in these bodies is that of a working member, except in voting. He thus has a post of greater moral influence, and the native members feel a better responsibility than if he cast his vote.

The aim and hope in the early years of the Mission, was to revive the old Church. But experience has shown this impossible. The old Church is a fossil. It is the grave of piety and Christian effort. It never can be reformed. Hence, for our Christians to live at all, they have been compelled to leave it. In part, they have been driven out, in part they have left it; and now the separation is complete. Yet the intolerance of the government, and the peculiar relations of the converted ecclesiastics, and laymen too, and the strong desire to retain influence with the whole people, have rendered the process a slow and cautious one, and much charity and patience essential to true success.

4. Expansion. And now, who can doubt God's design in preserving the old Nestorian Church? How different would have been the prospect, if the Nestorians had been utterly exterminated.

By them an entrance has been gained into the very heart of Mohammedanism, and among them a living Church has been planted, and in some measure inspired with the lofty purpose of conquering the Far East for Christ. The results thus far are chiefly among the Persian wing of the Nestorians. But their brethren of the mountains are every year more accessible, and some of our best outpost and most sterling Christians are among the mountaineers. Especially in the far western district of Bootan, we have seen, in the last four or five years, one whole village evangelized, and many more asking for the Gospel. Among the 40,000 or 50,000 nominally papists on the plains of the Tigris, the way is opening for great labors. The Council of the Vatican has thrown them into open dissent, and greater results await the missionary than Layard achieved in exhuming the buried remains of ancient Nineveh.

Then, as a direct result of the seed sown, the Providential call is urgent for embracing at once within our efforts the Armenians and Mussulman sects of Northern and Central Persia. There is the city of Tabreez, of 150,000 souls, with only a single Nestorian preacher, and the harvest ripe and perishing about him. There is Hamadan, of 50,000, and most pressing demands, equally destitute. The next twenty years are to be missionary years in Persia of greater toil and greater success than anything we have seen in the past. The statistics of our work for the past year show, that in the district of Oroomiah, the reformation has so far advanced, that in 23 of the villages the old churches are occupied by evangelical congregations a portion or the whole of the year, and but few of the villages

refuse to open their ancestral places of worship to the Gospel. It is believed that, in many villages, over half the population is reached yearly by preaching and visitation; and in the whole field, the number of persons brought under the immediate influence of the Gospel, in its various agencies, reaches from 12,000 to 15,000. But what are these to the multitudes remaining? The population in our Mission field, as bounded by the lines of our touring and outposts, is estimated something as follows:

Syriac spe	aking, 1	near						150,000
Armenian	8,	do						60,000
Jews,		do						50,000
Yesidees,		do				•		15,000
Persian Se	ectaries,	do						500,000
Sheah Mu	ssulman	s, near	•					2,500,000
Sunnee	do	do		• .			•	1,500,000
•	Total							4,775,000

This population is dependent entirely on our agency for a knowledge of the Gospel. Not an agent of any other society than ours is in the field. This field has been explored, and a great preparatory work done. I have personally, within the last eighteen months, travelled over it nearly from end to end; and I speak the words of deep conviction in saying, that expansion in our work is imperative. Events are hastening, and the conflict with the false religions of Persia is deepening every month. The work already begun, and yet more to advance, among the Nestorians and Armenians, furnishes us the prop on which to rest the Gospel lever for overturning the whole system of the false prophet. The long end of this lever is in the hands of the Christians of America—it is intrusted to the Presbyterian Church. Will they hold on, and bear down, praying, giving from their ample resources, sending their sons and daughters, till the consummation is reached, and Persia is converted to Christ?

THE PRESENT WORK OF THE SYRIA MISSION.

Preaching.

In the prosecution of their work, the Mission has ever regarded the preaching of the Gospel as the most efficacious instrumentality for bringing the truth into contact with the hearts of the people, and they have held all other agencies as only auxiliary to this. They have never depended upon interpreters in preaching, but have made it their endeavor to acquire as soon as possible a thorough knowledge of the language, so as to be able to address the people, fluently and forcibly, in their own tongue; and in this endeavor they feel that they have met with a good degree of success. Every Sabbath, and more or less during the week, they are accustomed to preach in their stations and out-stations. Their audiences average from 50 to 100 hearers, except that the Beirut congregation numbers from 300 to 400 souls. The conversions in Syria have been mostly among adults, and in connection with the preaching of the Gospel.

Itineracy of Missionaries.

The demand for itinerating labor is very great. The fruits of such labor, when expended, have been most abundant. The northern and southern portions of the field are particularly inviting to this class of labor. The restrictions upon it have arisen almost wholly from the weakness of the Mission; and no cause of regret has weighed more heavily on the minds of the missionaries than this, that they were unable to itinerate to and fro in their fields, as the work demanded. But while for years Sidon and Tripoli have only had one missionary each, acquainted with the language, these central stations had to be left unsupplied while other parts of the field were being visited.

While the churches lack native pastors, there is a necessity that the missionaries go often among them, to assist the native helpers, inspect the schools, administer the sacrament, examine candidates, instruct and encourage the people; and one of the principal reasons that the Mission now calls for reinforcements is, that they may enlarge this work. All their labor in other departments is vain, if the native churches are not built up and strengthened in numbers and graces.

Native Agency for Preaching.

For reasons elsewhere set forth, the Mission has not succeeded according to their wish in raising up a native ministry. Only THREE natives have been ordained as pastors: Dr. Wortabet, once settled in Hasbeiya, now a professor in the medical college in Beirut, who yet renders efficient aid in preaching in Beirut and its vicinity; Suleiba Ierwan, for a time settled over the church in Homs, but now supplying the congregation at Bhamdun, on Mt. Lebanon; and Khalil Magobgob, who is settled in Ain Zehalta, also on Mt. Lebanon.

Besides these pastors, there are as many as twenty pious native helpers and preachers, some of whom act also as teachers in common schools, who have most of them enjoyed more or less theological training in Abeih Seminary, and who conduct religious services in the various parts of the field on the Sabbath, besides gathering the people for religious conversation and instruction during the evenings of the week; so that it is not too much to say, that by means of the missionaries and the native helpers, the Gospel is preached statedly in as many as thirty places in Syria, as far as it constitutes a part of their mission field.

These native preachers and teachers command the respect and confidence of the Mission, and are a powerful auxiliary to their labors. The problem yet to be solved, is how to greatly increase the number of such laborers, so as to meet the pressing wants of the field, to duly educate them, and to induce the native churches to assume their support.

Colporteurs.

Comparatively little has been done in this field in the way of colportage. One reason for this has been the want of persons duly qualified for the work; another, and a stronger one, is, that there is too much religious fanaticism in the country, and too little personal security to make it prudent in many places. A colporteur has for two years past journeyed about, mostly in the region of Tripoli; and his support has been met in part by the Mission, and in part by the native missionary society in Beirut. He has been beaten more than once, and been at times in great peril of his life.

In the Sidon field, for six or eight years, a colporteur, supported by the American Bible Society, has been accustomed to follow round, with his load of Bibles, the course of the fairs held in the open air, during successive days of the week, in different parts of the country.

For the last three years, colporteurs have been sent forth at the expense of Mr. Arthington, of Leeds, England, who have journeyed through Southern Syria and Palestine; also through the Hauran, southeast of Damascus; and also among the wandering tribes of the Bedouin, in their desert encampments east of the Jordan. The reports of the journeys of these colporteurs have been deeply interesting, and hold out a good promise of success in the great work lying before us in the future among the thousands of the desert tribes.

Churches.

In the northern field are two churches, at Tripoli, and at Homs. The church members in and around Beirut form a church in that city. In the Lebanon are two churches; one in Abeih, and the other in Ain Zehalta. In the Sidon field are four churches, and these in Sidon, Alma, il Khiyam, and Hasbeiya, these various churches collecting the members from the regions of which they are the centres. The number of church members in them all is about 250.

Church Edifices.

In the Tripoli field there is but one church edifice, properly speaking, and that at Safeeta. In Homs, a room in a house owned by the Mission is used as a chapel; and in Tripoli a room hired for an indefinite number of years.

In the Beirut field, there is at Beirut a fine church, with tower and clock, and a small one at Kefr Sheema, nearly completed.

In the Abeih Station, there is in Ain Zehalta a room in a building owned by the Mission, which is well fitted for a place of worship. In other places rooms for worship are hired. A church building has been lately commenced at Bhamdun.

In the Sidon District, there are church buildings in Sidon, Kanah, Alma, Deir Mimas, il Khiyam, Ibl, Rasheiya and Hasbeiya.

For the most part, these churches have been built by funds raised by the missionaries among their friends at home.

Benevolent and Missionary Operations.

The effort has constantly been made to develop the spirit of beneficence in the people; and though some results have been secured, yet they fall far short of what they should be. In all the stations, missionary societies have been formed, and the money collected has been either employed in home evangelization, or paid into the treasury of the American Board. The past education of Syria, for generations back, has been of a nature to make her believe that her sphere was to be a recipient, not an almoner of bounty. It must be borne in mind that a majority of the Protestants are poor; and considering their fewness and their poverty, their contributions are not small.

Self-support.

In creating a proper public sentiment on this important subject, some progress has been made. Peculiar obstacles, however, stand in the way of speedily securing the support by the natives of their own religious institutions. A beginning has, however, been made. The native pastor at Ain Zehalta is supported wholly by the native Protestants of the mountain. Other churches have promised the whole or a part of the salary of a pastor, provided one could be secured. If we can only secure the native pastors, we believe that their support by the people will soon follow, in most places.

Theological Training.

The Mission has always intended to connect a department for theological instruction with the Abeih Seminary, and Mr. Calhoun has for several years given considerable of his time during the summer months to such teaching. But of late it has been felt by the Mission, and urged upon them from home, that more time and strength should be devoted to raising up a native ministry, and within the last two years a Theological Seminary has been formed, of which Messrs. Calhoun, H. H. Jessup and Eddy have been chosen professors, who are expected to instruct their classes for seven months of the year continuously, and to spend the remainder of the year in missionary labors. The seminary was located in Abeih. A class of six students have been for these two years under its training, and have made commendable progress in their studies. The prospect for a new class is not now hopeful, but it is not unreasonable to expect that, as the Syria College raises up more and more students, and the training school in Abeih is enlarged, that more will be found qualified and inclined to enter upon the work of preparation for the ministry.

Education.

What the Mission has done, as well as what it proposes to do, in the matter of common schools, male and female seminaries, in Abeih, Beirut, and Sidon, and the college, may be seen in a special report on education, which is herewith transmitted.

The Press.

In like manner, the whole subject of the Press in Syria is made the subject of a special report.

Remarks upon the Results of Missionary Labor thus far in Syria.

What has been hitherto accomplished seems small, if estimated merely by the number of churches formed, church members admitted, native pastors ordained, Protestant communities enrolled; but in no country does that comprise the sum of missionary influence, and least of all would that scale of reckoning results apply to Syria.

These results will not seem small, if the difficulties of the field are borne in mind, the difficulties of the language, the small number of laborers, the counter-acting influences from hostile organizations, powerfully sustained by men and means, and the unwise interference of professed friends. Only God could have wrought so much through so inadequate an instrumentality. Only God could have prevented the cause of truth from being overborne by such powers leagued against it.

Indirect Results.

We may sum up direct results, and deem them few and meagre; but the greatness of the indirect results it would not be easy to over estimate.

Among Mohammedans.

To Protestant influence, in great part, may we ascribe the changed feeling which has come over the minds of the Mohammedans towards Christians. The Christian religion has become understood by them to be not wholly the system of idolatry which they once regarded it, nor professing Christians as devoid of morality as they once seemed. As a consequence, there has been a sensible quenching of the flame of Moslem bigotry, and a greater respect for Christians, their rights, their Bible and their religion. The relative positions of the crescent and the cross are not what they were when the missionaries came to Syria. The Bible has gained ground, and the

Koran has lost it, as a controlling influence in the land. Some Mohammedans are among the attendants upon our preaching, and these would doubtless be more numerous, but for the risk to property and to life which inquirers from among them incur.

Druzes.

Not without results have the children of the Druzes been taught in our schools during all these years, and so many conversations been held with adults of that sect.

The leaven of the Gospel has pervaded even to the secret inner sanctuaries of their religion, and the white turbans of the initiated Druzes seen in our Sabbath congregations, and the inquirers who come to our houses, and the baptized converts from among them, show that not in vain to the Druzes has the light of the Gospel again dawned upon Syria.

Nominal Christians.

But principally among the nominally Christian sects have the indirect results of missionary labor extended. These are visible in the changed power of the clergy. One excommunication was a terror above all terrors. Now it is so powerless a weapon, that those who once wielded it so effectively, are ashamed to challenge ridicule by exposing its weakness.

Protestantism, once regarded by the mass of the people as the blackest of heresies, finds everywhere its defenders and vindicators, even where it lacks followers, and no longer can the lies gain currency with which the clergy were accustomed to frighten away their flocks from contact with Gospel influence.

The religious instruction given in their churches has been modified. More Bible is taught, and less tradition. The preaching is more of Christ, and less of the saints. The adoration of pictures has greatly lessened. All sects have been compelled to introduce schools, and to educate both boys and girls, to educate their priests, and to remove the restrictions from reading the Bible.

The circulation of the Scriptures, and of religious books, has been wide-spread, and we have heard of some who have been enlightened by these silent teachers, and have through them found Christ as their Saviour, and died in joyful trust in Him, though they never had an opportunity to publicly profess their faith in Him.

Among all sects, Mohammedan, Druze, Greek, Maronite and Catholic, the glaciers of prejudice, which for centuries have been forming, are now melting and crumbling under the light and warmth of the Gospel.

The gift of the Bible to this people in their own tongue, is the rich golden tribute which the West has returned to the East, in acknowledgment of its obligation to the land whence the Bible came.

Brighter than the light which kindles early, and lingers late, upon the crests of Lebanon and Hermon, crowning them with glory, is the light of the Gospel, which has shone into dark hearts, in hamlet and city, recalling the memories of a past not inglorious, and presaging a fairer splendor in the future.

Not in vain have Hebard, and Smith, and Whiting, and De Forest, and Ford sowed the seed of the Word in tears, even though they went home with few gathered sheaves. From the heights of heaven they now behold the springing harvest. Not in vain have others toiled here, whose summons has not yet come. They bless God for what their eyes see, and their ears hear, of the Lord's working around them. Reluctantly have yielded to the sad necessity of returning home, those who, having just thrust in the sickle, found their strength unequal to the toil.

The churches in America which have aided in sustaining the Mission by their of-

ferings and their prayers, have seen fewer results than have crowned their labors in other fields; their faith has been sorely tried; but they have been permitted to hear, from time to time, of souls ransomed from darkness and sin; echoes of the songs of triumph sung by departing saints have been borne to their ears, and they have felt that their labors have not been unrewarded.

And the Church which now adopts the Mission, adopts a charge of peculiar difficulty. This "crown jewel of missions," as it has more kindly than deservedly been called, needs years of careful cutting and polishing ere it will be worthy to shine on the Saviour's brow. Not for what it is, but for what it may become, they may welcome it. And not without reason may they count it a privilege, no matter through what labors, to bring back as a penitent to Christ's feet His early chosen, so long a wanderer. No light privilege, no matter how won, to recover to its rightful Lord the land of patriarchs and prophets, of apostles and martyrs; to restore primitive Christianity to the home of its birth, after fourteen centuries of exile.

To the question, therefore, Missionaries, what have you done in Syria? We answer.

By God's grace, we have laid anew the foundations of God's living temple, Christ being the chief corner stone, and we have seen some courses already built upon it.

We have set up and maintained the banner of the cross in the face of its pretended friends and its avowed foes. We have collected a little army on the Lord's side, and armed them with the sword of the Spirit. We have prepared an arsenal of spiritual weapons for future conflicts, in the Scriptures, and other religious books, translated and committed to the people. We have established outposts of schools and seminaries. Have raised strongholds of the truth in churches planted here and there throughout the land. We have taken possession of the land in the name of King Immanuel, and we aim to subdue and hold it wholly for him.

COMMUNICATIONS FROM THE MISSIONS.

Missionary Work in Japan.

Under date of October 17, 1870, at Yokohama, Dr. Hepburn gives a review of the mission and its work for the preceding year:

It seems to devolve upon me to send you this year the annual report of this mission. I am sorry, on taking a retrospect of this year, I have so little encouraging to communicate. I am not able to announce to you any conversions amongst the natives, or any baptized. Of the three baptized by Mr. Thompson last year, two are living in Yedo, more directly under Mr. Thompson's eye, and one is living in Kanagawa, an old woman, and very infirm, who is not able to get over to Yokohama often, and whom I do not often see.

The Japanese Bible-class has been kept up by me regularly on Sabbath morning, with but little interruption. The attendance is, just now, smaller than it has been, only averaging about eight persons. We commenced at Genesis, and have reached the forty-eight chapter. It is an exceedingly interesting service to me, and I am sorry it has fallen off, but this is unavoidable, owing somewhat to the fickleness of the Japanese character, but more to my pupils being for the most part, students of English, who are always coming and going, and who do not remain in Yokohama very long.

My dispensary is continued as heretofore, open every other day. The patients are more numerous than on any previous year. I have erected a small

It will accommodate the language. in-door patients. patients, but at present has only two.

The four Gospels have been translated have them copied are distributed amongst a few other of our missionary brethren for criticism. As soon as a proper version is decided on, we shall apply to the Bible Society for aid in publishing them. We have some anxiety as to whether the government, which exercises a rigid censorship of the press, will allow them to be I have hitherto failed to find any Japanese workman who had the courage to cut the blocks for one of the Gospels, which I was desirous to publish at made a sad vacancy in our little number, my own expense. If, after a version is which I hope this year will see filled up. decided upon, we find it impossible to hai, though not so well.

services.

efforts ought to be tried.

Cornes, who went to engage in teaching setting a Christian example. of Mr. Cornes, Mr. Thompson took his should do that work which He in His place in the school, expecting to remain Providence opens to him. While I say in it only until the end of the year for this much on the one side, I must say, which Mr. Cornes had engaged. Thompson was engaged before this in might be preaching the Gospel, engaged translating Genesis, and in teaching a in teaching secular schools. It would be small class. Mr. Carrothers has also been a good thing to have the demand of the

building in the rear of the dispensary for twenty-five young men, and in studying The Mission House is It is never without some nearly completed, and Mr. Carrothers has moved into the kitchen part of it.

We have to record this year the sudden into the Japanese, and as fast as I can death of Mr. Cornes, wife, and oldest child, all cut off by one blow. It was an inscrutable Providence that removed him in the midst of life and usefulness. the time of his death he was not directly engaged in missionary work, such as is generally so regarded, but it was his intention only to remain in connection with the school for a short time, and to return to his appropriate work, as soon as he felt his ability to speak the language would make him more useful. His death has

Much may be said on both sides of the publish it here, it may be done at Shang- question, whether missionaries should . engage in teaching secular knowledge, or The English service on Sabbath morn- enter government schools? It is a quesing, and the Sabbath school for foreign tion to be judged of, I think, by the circhildren, has been regularly kept up, with cumstances in which missionaries are very good attendance on both. Dr. Brown placed. In a country like this, where there of the Dutch mission, now relieves me of is such an avidity on the part of a class the duty of keeping up the first of these of the people for knowledge of all kinds, such a demand for teachers, and where No direct preaching of the Gospel to the government places itself in an attitude Japanese assemblies, has, as far as I know, of hostility to Christianity, and by inbeen attempted by any missionary. There timidation prevents the people from reis a good deal done, however, by private ceiving it, and where the missionary, conversation, and in an unobtrusive way. owing to the difficulty of the language or The time has come when more public inability to preach in it, is cut off from his appropriate sphere of work, I think A station at Yedo was commenced this he is doing right, for a time at least, to year by the location there of Rev. C. Car- engage in such a work, especially as he rothers, who was soon followed by Rev. has abundant opportunities for teaching D. Thompson, and again by Rev. E. the Bible, inculcating Christian truth, and in the government school. On the death sionary being a servant of the Lord Jesus, Mr. that I am truly sorry to see men who engaged in teaching a class of some Japanese, for teachers, supplied by Chrisif the missionary would labor diligently at his appropriate work.

Although we are unable to record any conversions this year, we feel that the work of evangelization is going on. A great many Bibles in the Chinese have been sold, and many tracts and books from our press in Shanghai distributed. A large number of English Bibles and English books have also been purchased by students of this language. The prejudice against Christianity has become very much weakened, and ere long, we hope, it will be dead. The present government is much more liberal, and the old hostility to foreigners seems pretty much to have died out. The government and the ruling class, seems to be making prodigious efforts to attain to European civilization, in learning, in the organization of the army and navy, and in the introduction of the telegraph and railroad, and imitation of foreign costume and customs. We have had a telegraph, for a year or more, between Yedo and Yokohama, and dispatches are daily sent over, in both Japanese and English. A railroad is also now being constructed, between this and Yedo, which will doubtless be finished this year. Buddhism and Sintooism will not long satisfy the minds of men enlightened by western science.

It is exceedingly desirable that this mission be reinforced,* we should at least have two more men, one for this place, and one for Yedo.

Syria Mission. Beirut.

LETTERS FROM DR. H. H. JESSUP.

Good news.—It is pleasant to send good tidings. There is probably more of spiritual interest in Syria now than there has been for five years. Congregations are large and solemn. One prominent young man of a formerly skeptical turn of mind has passed through a deep experience,

* Dr. Hepburn writes of this point in another letter,-" When you reinforce this mission, send us the best men you can find.

tian men, and it would be a good thing and says, with tears and deep emotion, that he has found Jesus precious to his A Protestant brother from Abeih, who is now ill in the hospital of the Medical College, was informed to-day by one of the Professors that he could only survive a few days, and he received the announcement with such composure and Christian joy, that the medical class were quite overcome, looking on with deep solemnity. Never has there been a time when the people seemed so glad to hear the preached word. We have not men enough to enter the whitening harvest. We want preachers. Tell the theological students they can find a preaching work to do now in Syria as never before. I hope the churches will sustain the Board in this field, and give us the means for large expansion in gathering spiritual fruit. Above all, pray mightily to God for a great outpouring of the spirit on Syria. Pray for us, that we may know how to preach and how to work for the Master.

> A Precious Testimony.—I wrote you a week since of the cheerful state of mind of a Protestant Syrian, who was ill in the hospital in this city, I called upon him a few hours before his death, and his little upper room seemed indeed like the House of God and the Gate of Heaven. As I entered I noticed his emaciated appearance, and said, "Are you very ill, Abu Mishrik?" "No, my friend, I am not ill-my body is ill, and wasting away, but I am well and happy. I cannot describe my joy. I have no desire to return to health again. would fill my hands with bags of gold and send me back to Abeih in perfect health to meet my family again, I would not accept the offer in the place of what I know is before me. I am going to see Christ. I see Him now. I know He has borne my sins, and I have nothing now to fear. It would comfort me to see some of my friends again, and especially Mr. Calhoun, whom I love, but what are my friends compared with Christ, whom I am going so soon to see?" I offered

precious in the sight of God, and I trust ought to have two missionaries here who well.

> Suria Mission. Tripoli.

LETTER OF REV. S. JESSUP.

me from every direction. a fine fown about nine miles south-east only do more for him.

prayer, and bade him good bye, and a twenty-five miles south of Tripoli, on the few hours after he passed peacefully away. way to Beirut, and the other a day and a How precious is such a testimony! No half's journey north-east from Tripoli, on doubt the death of this poor man was the way from Safita to Hamath. We it will not be lost upon the students in would be able to devote nearly their the College, many of whom knew him whole time to travelling, and a third to keep the headquarters in order and the wheels oiled. If such were the case I believe we should see results here that would be a great joy to the churches at home. The Lord seems to say, "Prove me now, herewith, if I will not open you EVERY day is very important to the in- the windows of heaven and pour you out terests of this station. The work in it a blessing that there shall not be room is growing rapidly. New calls come to enough to receive it." Both at Safita and This month I Hums there is a very considerable spirithave urgent applications for schools and ual awakening, and the attendance on the preachers in three different places which services is increasing, and the helpers are are from thirty to fifty miles apart. I begging me to come as soon as posvisited one of these towns last week sible to encourage and assist them. At where an entirely new door is opened, and Hums several are anxious to unite with the work begun is most encouraging. On the church, and urge me to come and ex-Saturday I sent our Tripoli school teacher amine them for this purpose. The last there, and he returned on Monday, and time I was there I received five into the this coming Saturday I shall send the communion. It fills my heart with joy to teacher from the Meena, and so continue see how ready the Lord is to bless where to work the place until I am able to do we do even a tithe of our part. How better. The name of this place is Kisba, much more we might expect if we could I beg you to tell of Tripoli, at the base of Lebanon. the churches to send the men for Tripoli Another of the places, Berbara, is about (one a physician) just as soon as possible.

WORK FOR WOMEN.

THE LADIES' BOARD OF MISSIONS, New York, have paid into the treasury, as the first fruits of their interest in foreign missions, and of the auxiliaries in connection with them, the sum of \$500. Of this sum, \$350 are for the Persian Mission, \$100 for the training institution at Gaboon, and \$50 for the Mission Boat for Gaboon and Corisco. We hope to record many more such gifts from this organization. The aims and prospects of this Society are set forth in the article prepared by one of their number, as well as the auxiliaries in working sympathy with them.

The Woman's Board of Missions, Chicago, speak cheeringly of their prospects, and of an increasing number of auxiliaries; more than forty are in fellowship with them.

The Woman's Foreign Missionary Society, Philadelphia, write, "Our

work is growing wonderfully," and the evidences of this will soon be forwarded in contributions to the treasury. This Society has issued a stirring appeal "to the young women of the Church," by Mrs. Rhea, formerly of the Persia Mission.

We are glad to see, in these different organizations, such signs of promise, and such growing marks of vigor.

LADIES' BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

"We feel sure that the readers of the Forkign Missionary will be interested to know of the formation and growth of the Society whose name heads this article. Organized in November last, and including an association already at work in our Western Territories, this Board has gone steadily on with its proposed plan. By the interest it has already awakened among the ladies of our city, as well as all over the country, it has given another proof of the fact that women may and can do much good quietly and unostentatiously, without overstepping the limits which Providence, as well as custom, has assigned her.

"With their central organization in New York, where the Missionary Boards are located, and recognized as auxiliary by both the Home and Foreign Boards of the Presbyterian Church, the managers of this Society have every facility for using the funds entrusted to them with the greatest efficiency. Almost all the churches of the city have become auxiliary, by sending representatives to the General Board, and several of them have already assumed the support of female missionaries now in the field, while others are making arrangements to do so, and contributing meanwhile to the general fund of the Society. We would mention, among those who have been forward in sending the light of the Gospel to the destitute, by not only pledging themselves for the needed money, but by paying it into the treasury, the University Place Church, the Church of the Covenant, the Spring Street Church, and the Rutgers Church. This last-named church has taken under its care one of the ladies who are soon to go out with Mr. Bushnell, on his return to the Gaboon Station, in Africa, and we believe it is proposed to hold a farewell meeting for them in that church before they sail.

"Though the organization of this Board is of so recent date, it already numbers 15 auxiliaries, scattered throughout the land, besides those in New York City; and doubtless at the first semi-annual meeting, to be held in April, of which due notice will be given, the managers will be able to report many more as having "come up to the help of the Lord," by contributing to send out His ambassadors to those who sit in darkness.

"Besides the work in the foreign field, Persia, China, Syria and Africa, the ladies of this Society are assisting in the Missions to New Mexico, and have recently undertaken a Mission among the Cherokee Indians.

"In conclusion, we ask every lady who reads this, 'Will you not give us

your aid in the great work we have undertaken?' If you cannot give much yourselves, interest those who can, and 'whatsoever ye do, do it to the Lord, and not unto men.'

"The President, Mrs. J. L. Graham, No. 20 Washington Square, or the Corresponding Secretary, Mrs. W. P. Prentiss, No. 9 West 16th Street, will be glad to give any information, or receive any notices of new auxiliaries formed or about to be formed for the purpose of aiding the cause of Missions, either at home or abroad."

buri, Siam

BY MRS. J. E. MCFARLAND.

IT is with much hesitation and only after prayerful thought that we would once more attempt to bring our Industrial School before you. The condition of the school itself is highly encouraging. During the year that has just closed there were fifteen pupils in the larger room, and nine in Mrs, Van Dyke's class of little girls. Others applied for admission, but this was all that we could possibly take. The improvement and deportment of the pupils were all that we could expect. The first year or two we had great trouble in breaking up a habit (which is universal with this people) of loud talking, quarreling, and the use of bad language; but during the past session there was but one single instance of this, and then the pupil immediately made satisfaction.

There were no additions to the church from the school, but there was always a exercises that was very encouraging. And resting on the promises of God, we feel sure that the good the glory of his great name.

the school for another term, and already the school, throw open its doors to all four new pupils have applied for admis- who apply, and make it a permanent in-

An Appeal for a Female Helper at Petcha- wait and see if there were any vacanciesif the old pupils all returned we could not receive them.

And now we would appeal to our own dear Board once more, and we feel like asking for a speedy and final decision. Something must be done by the close of our mission year (1st of October). We have said that as far as the school itself was concerned, it is in a satisfactory condition-but in regard to those in charge of it, this is far from being the case. My little children are becoming of such an age now that they ought to have the greater part of their mother's time and attention: hence a conflict of responsibilities, a constant weight of cares, and a never ceasing consciousness that duties are either half done or wholly neglected, which is at all times absolutely crushing.

Either my children must be placed where they can have other teachers, or I must in some way be freed from the care of the school.

If our Board did not send out single quiet, interested attention to the religious ladies at all, we would give it up. But as it is constantly sending out to the Reading and committing a passage of other mission fields, we still feel en-Scripture was, as formerly, an every day couraged to plead for Siam, and have exercise. In this way some of the pupils waited long and patiently, hoping every committed and recited the entire Gospel mail that the next would bring the news that a teacher had been secured and would soon be here. But as this does not seed will eventually bring forth fruit to come, we ask again, Can we not have one? A middle-aged, single lady, pious, ener-In a few days more we expect to open getic and experienced—one who can take sion; all we could say to them was, to stitution,—an institution whose influence

for good order, morality, and the religion trust you will not think that I have tire community. If such a person could these facts. this cannot be done, then we would like anxious that it should not lose sight of to apply to some other society. It is too what seems to us a pressing necessity. important a part of the work at this sta- Our mission letters continue silent with tion-too much time, labor and money regard to this thing, still it cannot be have already been spent, to think of that the Presbyterian Church, now in the giving it up if it can possibly be avoided. pride of its united strength, is willing to

school-book in the language, and we do Heaven? not think it would be wise to teach them work for the past year, after deducting Buddhism. the cost of material, etc., amounted to about \$240. And now, dear sir, I to hear as soon as possible.

of Jesus, will be felt throughout this en- spoken unwisely or too warmly in stating We do not doubt for a be sent out by our own dear Board, it moment but that our Board does for the would be altogether more pleasant; but if best all in its power; still we are very All the preliminary work for establish- take one step backward. Is it willing ing a Female school has been done—the that the first school that has been atprejudices of the people have been over- tempted for the females of Siam should, come—the confidence of the people has after a successful trial of five years, be been secured, and a demand for their finally abandoned? Is it ready to say work has been created. This latter may that these pupils must now be sent away, seem to be a matter of small importance, these for whom we have wept and but the fact is it has been one of our prayed—for whom we have spent nights greatest difficulties. As yet this is the of prayer and days of toil—and whom we only kind of school that we can have for would fain carry in our arms almost, if by females, simply because there is not a so doing we could take them along to

Or is it willing that some other so-English. Then, after they spend a part of ciety or denomination should now step in the day in studying the Scriptures, if we and reap the fruits of these five years of would keep them here under our in- labor, solely because in all that large, fluence longer, we must from necessity prosperous, and happy Church, not one find them some employment. The pro- single lady can be found to take charge ceeds of this work, also, becomes a of it? If such must be the case we shall be matter of some importance in reducing sorry; but this will be better than to send the expenses of the school. As nearly as these pupils back to seek their eternal we can estimate it, the proceeds of their future in the blighting formalities of

We shall await your advice, and hope

Receipts of the Woman's Foreign Missionary Society to Mar. 1, 1871, Mrs. J. D. McCord, Treasurer, 1334 Chestnut St., Philadelphia.

Knoxville Church, Tenn., by Mrs. C. J. Mc- Clung, from "Infant Class," for native teacher in Oromiah, Persia
New Orleans, from Ada C. Panis,
Pine st. ch, Philadelphia Mission Band,
"Workers for Jesus," first quarterly pay-
ment to cons. Mrs. R. H. Allen, L. M 25 00
Lafayette Avenue ch, Brooklyn, by Mrs. E.
M. Edeman 10 00
M. Edeman
Walnut st. ch, Philadelphia, by "Auxiliary
Society," for sup. of Miss Jackson, Syria883 50
ria
F18
Beaver ch, Beaver Pa., by "Auxiliary Soci-
Beaver ch, Beaver Pa., by "Auxiliary Society". 82 00 First ch, Poughkeepsle, N. Y., "Ladies F. M.
First oh Donahkaansia N V "Tadias W M
THE CH, FOUGHREEPSIE, IV. I., Lautes F. M.
Society ''120 00
Society "
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m. at at multi-datable be Man Ti II Chaleb
ety"
ton100 00
First ch, Pittsburg, Infant S. S. Class, Mis-
THE CH, Thusburg, Illiant D, D. Chase, Mrs.
sion Band "Young Voyagers" 25 00

Society"

Central ch, Pittsburg, by Mrs. Jacobus...

Bethany ch, Philadelphia, Mrs. J. H. Coyle...

Central ch, Pittsburg, "Auxiliary Society," for part sup, of Miss Dickey, India...

Woodland ch, Philadelphia, by Rev. J. M. Crowell, D.D., for sup. of child in 70 00

> \$1,972 45 Total.

Mission House, March 20th, 1871.

THE Rev. J. M. Priest arrived at Monrovia, LIBERIA, December 23d, after a passage of 48 days from the United States. The Presbytery met at Marshall in January, and took under its care several candidates for the ministry. Nearly all the churches, during the year, had enjoyed a season of refreshing. The native stations were growing in interest, and special calls for the establishment of new stations among heathen tribes adjacent to the settlements, especially from the head men, were presented. One of the chiefs has three years in succession asked for a teacher.

Our readers will obtain from the communications in this number of the FOREIGN MISSIONARY a correct idea of the present state of both the SYRIA and PERSIA Missions. Besides the late letters from Syria, Dr. Jessup, under date of February 13th, sends some interesting facts connected with the work on Mount Lebanon, and at Beirut, which we will publish next month.

The news from Kolapoor, India, January 19, represent a pleasant state of things. A high school had been established, and the prospect of bringing a number of intelligent young minds under Christian teaching was good.

Rev. C. W. Forman speaks, January 12th, of the baptism and admission to the church at Lahore of a Hindoo convert. "The answers to the questions put by the session were most satisfactory. One of the first pupils we had in Lahore, a son of a general in Runjit Singh's service, has professed his faith in Christ, and asked for baptism very recently." There are now evening services in this city, for the heathen, in four chapels. There is also, once a fortnight, a lecture in English for the English speaking natives, attended by about 200 persons, many of them former pupils. Rev. E. M. Wherry writes of the power of the truth quietly working its way among the people. Rev. J. J. Walsh writes, January 11th, that five adults were received into the church at Allahabad, the previous Sabbath. Three of them were widows, and the others husband and wife. Speaking of an itineration among the villages, he says that he had never seen so much interest in religious things among the people, as in this trip. Mrs. Walsh had succeeded in establishing a normal school at this station. Their daughter, Miss Lizzie Walsh, was recently appointed by the Board as an assistant missionary. Miss Dickey speaks with great interest of the work at Mynpurie. The tone of all the letters received from the late reinforcement to India, is of a cheering character. Mr. Lucas expresses this feeling: "I thank the Lord Jesus that He has called me to this work, and was never happier, more contented with any choice in my life. I came at the call of the Master, and He has given me already the hundred fold." Rev. S. H. Kellogg writes, feelingly, of the pain of being separated for a season from his work in India.

Rev. Mr. McFarland speaks of the sudden death of one of the members of the church at Petchaburi, Siam. He asks for a speedy reinforcement of men, for both Siam and the Laos. The little church was making an effort, with their contributions, to build a chapel at Bangkaboon. Dr. Vrooman sailed from San Francisco March 1st, for the Laos.

The Canton Mission, China, are anxious to establish a school for training female assistants, and also a girls' boarding school. These, Mr. Noyes thinks, are a necessity, to place their work on a foundation that will secure permanent and all perpetuating results. Rev. Mr. Leyenberger writes, January 7th, "The Lord is still blessing our work at Ningpo. At a recent communion at Dziang-ding, a new out-station, three women were baptized." Rev. Mr. Dodd speaks with interest of the purchase of land at Sing-z, for a chapel, after meeting so many disappointments, and says, "We

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hope and pray that God, who has helped us here, will help us also at home, and put it into the hearts of those who are able to furnish us with the means to erect a chapel and parsonage at Sing-z. The entire work can be completed now for \$500" (Mexican).

Dr. Nevius writes, December 12th, that he and Mr. Capp had just returned from a trip to Ping-tu, where they had gone to organize a church. "In addition to the 22 Christians who had previously professed their faith there, 14 others were baptized, so that the Ping-tu church now consists of 36 members. Of the 14 baptized, four were women. They are the first of their sex who have been received into the church in that region." The number of inquirers was increasing.

Bahia, in the north-eastern portion of Brazil, has been recently occupied as a station by Rev. Mr. Schneider. This is an important point. The city contains a population of 120,000. Rev. G. W. Chamberlain writes, February 18th, of a late visit to Sorocaba, of the marriage of a leading member of the church, the interest of many in the ceremony, the presence of a large number at religious worship, the admission of two to the communion, the desire of several to have a church building for divine service, and their readiness to aid in its erection. Mr. C. asks an appropriation of \$1,500 for this purpose. Rev. R. Lenington reports the addition of three members to the church at Brotas. They are of the more educated class.

Rev. W. Hall writes, March 8th, of the religious interest on the Cornplanter's Reservation, SENECA Mission. Seven persons, five of them heads of families, were received, on profession of their faith, into the church. Three of them were from the The work still goes on, and several more are standing at the door of the church, seeking admission.

SYNOD OF BALTIMORE. DONATIONS Pby of Baltimore. TO THE Piney Creek ch 11 00 1st ch sab sch, Bel Air 10 00 Williamsport ch 30 00 Aisquith st ch sab sch 28 46 BOARD OF FOREIGN MISSION Linwood sab sch. 6 50 Cumberland ch. 56 86 IN FEBRUARY, 1871. Quarries ch..... SYNOD OF ALBANY. Pby of New Castle. Pby of Albany. Dover ch .. Wicomico ch 50 00 Carlisle ch. 6 00 Esperance ch. 10 00 Esperance ch. 10 00 Saratoga Springs ch. 125; for China, 25 150 00 Galway ch. 25; sab sch. 16. 41 00 Hamilton Union ch. 6 00 Pby of Rio de Janeiro. Sao Paulo ch, 23.19; J. J. Umbach, 10....... 88 19 Pby of Washington City. Alexandria ch, Va. 12 35 North ch sab sch, Washington 22 50 6th ch Miss'y Soc'y, Washington 40 00 New York Avo ch Washington 75 84 Pby of Champlain. Port Henry ch 45 00 1st ch, Plattsburg, 25; sab sch, 10 85 00 1st ch, Chateaugay 8 25 Nealsville ch.... Pby of Columbia. SYNOD OF CINCINNATI. Greenville ch 85 00 Pby of Chillicothe. Pby of Troy. Park ch, Troy. 57 75 Cambridge ch 156 86 Bloomingburg ch..... 85 60 Marshall ch.... 1st ch, Troy 250 ou Union Meeting, Troy chs 810 00 Oakwood Ave ch, Troy 12 85 10 00 10 00 Hillsboro ch South Salem ch, 162.40; sab sch, 21.89; Lyn-9th ch, Troy...... 10 00 Pby of Cincinnati. SYNOD OF ATLANTIC, Pby of Catawba.

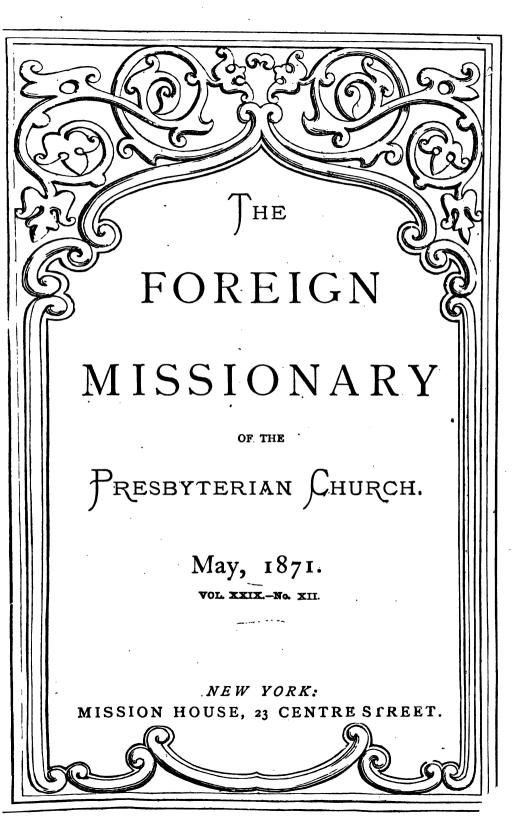
Pby of Dayton.	Centre ch, 89.25; sab sch, for Tungchow,
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8d ch. Dayton 50 01	Concord ch 20 00 North Butler ch 5 00
Hamilton ch K 00	Mt. Nebo ch
	Mt. Nebo ch
Pby of Portsmouth.	121.64
1st Ger ch, Portsmouth. 6 00 Ripley ch. 26 00	Scrub Grass ch
<u> </u>	Union Oil Wells ch 32 00
813 28	Pby of Clarion.
SYNOD OF CLEVELAND.	Callensburg ch
Pby of Mahoning.	Concord ch 16 00 New Rehoboth ch 7 45 Perry ch 15 00
Elisworth ch	Perry ch
1st ch. Warren 80 45	Oak Grove ch 5 00
Ellsworth ch 50 00 Youngstown ch 158 90 1st ch, Warren 80 45 Lowellville ch sab sch 10 00	Pby of Erie.
Pby of St. Clairsville.	Edinboro ch, to con Jesse Lewis, Isaac Frye,
	Jos. C. Cooper, Mrs. Margaret E. Reder, and Mrs. Mary J. Recder L. M., 128.57; sab sch. 20
Bealsville ch 13 35 Powhatan ch, 10; sab sch, 6 16 00	sch, 20
Mt. Pleasant ch. 47 70 Martinsville ch. 84 00 St. Clairsville ch. 125 00	18t Cn, Pottsville
St. Clairsville ch	2d ch, Mercer
	Fairfield ch
Pby of Steubenville.	Girard ch. 52 00 Westminster ch, Erie. 23 11
1st ch sab sch, New Philadelphia. 80 00 Annapolis sab sch, 15; Geo. Cummings, 2; 18 00 Mrs. C. H. Duffield, 1 18 00 Cross Creek ch 17 00	
Mrs. C. H. Duffield. 1	Pby of Kittanning.
Cross Creek ch	1st ch sab sch, Apollo
550 40	Rayne ch 9 60
SYNOD OF COLUMBUS.	Worthington ch
Pby of Athens.	Concord ch. 40 00
1st ch sab sch, Middleport	Mahoning ch
	Concord ch
Pby of Columbus.	Rural Valley ch
1st ch, Columbus 45 00 New Holland ch 14 00	Elderton ch, 19; sab sch, 8 22 00
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1st ch, Circleville	Poy of Shenango. Mt. Pleasant ch
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Pby of Marion.	Mt. Pleasant ch
Pby of Marion.	Mt. Pleasant ch

Peru ch	SYNOD OF ILLINOIS SOUTH.
sch. 80.18: Rock Spring sab sch. 14	Pby of Alton. Belleville ch
Spruce Creek ch, 235.69; Colerain Forge sab sch, 30.18; Rock Spring sab sch, 14	Belleville ch. 8 75 Chester ch, a widow, for Bogota 20 00 Bethel ch. 17 40
Moshannon ch	Bethel ch
Pby of Northumberland.	Pby of Cairo.
1st ch, New Berlin	Olney ch, 8; sab sch, 6.25
Newberry ch. to con Rev. J. C. Caldwell L. M.	Enfield ch
60.25; sab sch, 25	Carmi ch, 11.25; sab sch, 8.20 14 45
10 10 10 10 10 10 10 10	Ennied Ch. 8 30 Sharon ch 8 76 Carmi ch, 11.25; sab sch, 8.20. 14 45 Golconda ch 20 Harrisburg ch 185 Equality ch 245 Odin ch 768 Union ch 510 Richmond ch 87 00
	Equality ch 2 45
Pby of Wellsboro.	Odin ch
Ulysses ch	Union ch
1,606 89	11CHMONG CH 61 00
SYNOD OF ILLINOIS CENTRAL.	Pby of Mattoon.
Pby of Bloomington.	Danville ch
Dinon City oh	
Price City and 12 00	209 48 Synod of Indiana North.
Philo ch. 16 80	Pty of Crawfordsville.
Tolono ch	
Homer ch 18 80	2d ch, Lafayette 19 00 Waveland ch 23 10 Frankfort ch 26 00
Pby of Peorla.	Frankfort ch 26 00
2d ch, Peoria	Sugar Creek ch
2d ch, Peoria 88 80 Yates City ch 28 70 Lacon sab sch 5 00	Kirkland ch 5 00 Rev. Jos. Platt 50 00
Knoxville ch, Main st, 40.52; sab sch, 24.50 65 02	Pby of Ft. Wayne.
Pby of Schuyler.	
Thomason oh Tittle Tennie McCuestien 0 KC	8d ch, Fort Wayne
Brooklin ch	Pby of Muncis.
Brookin ch	Kokomo sab sch 2 25
Angusta ch 26 85	160 41
1st ch, Quincy116 00	SYNOD OF INDIANA SOUTH.
Macomb ch	Pby of Indianapolis.
Transcenty cu, o, sao scn, a g vo	Acton sah sch 10 00
Pby of Springfield.	Donaldson ch 4 10 Carpenterville, 5; sab sch, 5 10 00 Greencastle ch, 40.87; sab sch, 10.90 51 77
North Sangamon ch, 85.50; sab sch, 20 55 50	Greencastle ch. 40.87: sab sch. 10.90 51 77
North Sangamon ch, 85.50; sab sch, 20 55 50 Providence ch, proceeds of Miss'y pig. 15 00 1st Portuguese ch, Sprinfield. 88 24	Pby of New Albany.
Virginia ch	Rehoboth ch
C28 88	Oak Grove ch
	Bethel ch
SYNOD OF ILLINOIS, NORTH.	
Pby of Chicago.	Pby of Vincennes.
Fullerton Ave ch	1st ch, Terre Hante 8 00 Washington ch 18 00 Princeton ch 14 50 2d ch, Vincennes 26 60
Pby of Fresport.	Princeton ch
Galena Ger ch. 12 00 Middle Creek ch. 22.69; sab sch, 10.81. 83 00 Galena South ch. 86 04 Harvard ch, 9; sab sch, 6 18 00 Westminster ch, Rockford 05 80 Marengo ch 20 00 Rock Run ch 5 50	2d ch, Vincennes 26 50
Galena South ch	164 47
Harvard ch, 9; sab sch, 6	SYNOD OF IOWA, NORTH.
Marengo ch. 20 00	Pby of Cedar Rapids.
Rock Run ch 5 50	1st ch, Vinton
Phy of Ottawa.	Mt. Vernon ch
Farm Ridge sab sch, Flora and Bertie 45 Mendota ch 26 00 1st ch, Morris 24 70	Shellsburg ch 8 50 Andrew and Farmer's Creek chs. 5 00
Mendota ch	Pby of Dubuque.
Pby of Rock River.	1st ch, Manchester
1st ch, Princeton, 98.02; sab sch, 5.55108 57	Pby of Waterloo.
Edwards ch 5 00 Geneseo ch 7 00 North Henderson ch 81 70	Selem ch
North Henderson ch	Waverly ch. 2 0t. Marshalltown ch. 18 00
Osco ch 6 70 Hamlet ch	
1st ch, Aledo	110 56
Malden ch	SYNOD OF IOWA SOUTH.
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Susie Diller, 2	Indianola ch
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771 71	1st ch. Winterset 20 65

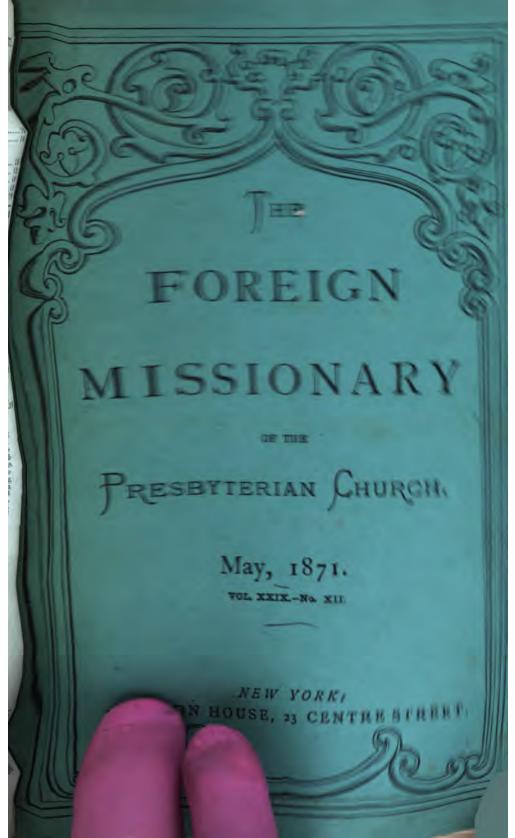
Pby of Iowa.	Pby of Winona.
Morning San ch 42 55 1st ch, Mt. Pleasant, 104.20; sab sch, 50 154 20 German ch, Mt. Pleasant 16 68	Caledonia ch, 4; sab sch, 6
Pby of Iowa City.	880 25
Prop of Iowa City. 4 00 Columbus City ch. 6 00	STNOD OF MISSOURI. Phy of Osage.
Pby of Missouri River. Omaha Mission ch	1st ch, Lexington 4 00 Pleasant Hill ch 13 00
Plattsmouth ch	Pby of Palmyra.
1st ch, Council Bluffs 70 85 1st ch, Nebraska City 20 00	Kirksville ch, 15; sab sch, 10
Bediord ch 5 25	Palmyra ch
408 28 Synod of Kentucky.	Pby of St. Louis.
	Ger Bethel sab sch 15 00
Pby of Ebenezer. Newport Columbia at the Infant Class 8.00	1st ch, St. Louis
Newport, Columbia st ch, Infant Class	Washington sab sch 4 00 Bethlehem ch 3 85 280 85
Pby of Louisville.	SYNOD OF NEW JERSEY.
College st ch, 150; Rev. D. Humphries, 20170 00	Pby of Elizabeth.
1,058 85	Clinton ch
SYNOD OF LONG ISLAND.	Liberty Corner ch. 60 00
Pby of Brooklyn.	Liberty Corner ch. 60 (0) 1st ch, Plainfield. 91 00 Elizabethport ch, 51; sab sch, 12 63 00
Genevan ch	1st cn, Ranway, 100; A Friend, 100; sab
1st ch, Remsen st 48 74	sch, 18.51218 51
Central ch	Pby of Jersey City.
1st ch, Edgewater, S. I 7 18	Teaneck sab sch, for Rev. S. Jessup's Safeeta
Franklin Ave ch 22 25 1st ch, Edgewater, S. I 7 18 South 8d st ch, Williamsburg 38 88 Lafayette Ave ch, Cumberland st. sab sch, to	children 24 00
sup. native preacher in Syria	Pby of Monmouth.
sup. native preacher in Syria 25 00 2d ch, Brooklyn 285 82 1st ch, Brooklyn (Dr. Seaver's) 82 00	Red Bank ch. 50 45 Toms River ch. 9 00
Pby of Long Island.	Plumsted ch
Setauket ch 5 00	Plumsted ch. 3 00 New Egypt sab sch. 8 00 Tennent ch. 100 00
Pby of Nassau.	Pby of Morris and Orange.
Astoria ch, 25.24; sab sch, 85	Chetham Village oh 188 00
1st ch, Huntington	at Shanghai
SYNOD OF MICHIGAN.	Succasunnia ch Miss'y Soc'y
Pby of Detroit.	Anthony M. Trummer L. Ms 79 80
Wyandotte ch	
sch, 10	Boonton ch 38 00
1st ch, Detroit	Pby of Newark.
	1st ch. Woodside
Pby of Kalamazoo. 1st ch, Kalamazoo	Roseville ch
. Pby of Lansing.	Roseville ch. 25 41 1st Ger ch, Newark. 20 00 Westminster ch, Bloomfield. .156 00
1st ch, Mason, for Tungchow	S'th Park ch, Newark, 856.18; sab sch, 52.42408 60
Pby of Monros.	
	Phy of New Remmanich
1st ch, Jonesville 44 00	Pby of New Brunswick.
Pby of Saginaw. 44 00	Frenchtown ch
Pby of Saginaw.	Frenchtown ch 100 00 Witherspoon at ch sab sch Memorial 40 00 1st ch, New Brunswick 127 00 Kirkpatrick Memorial ch 27 50
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Pby of Saginaw. 1st ch, Vassar	Frenchtown ch 100 00 Witherspoon st ch sab sch Memorial 40 00 1st ch, New Brunswick 127 00 Kirkpatrick Memorial ch 27 50 1st ch, Amwell 25 00 2d ch, New Brunswick 39 00
Pby of Saginaw.	Frenchtown ch 100 00 Witherspoon at ch sab sch Memorial 40 00 1st ch, New Brunswick 127 00 Kirkpatrick Memorial ch 27 50
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### Pby of Saginaw. 1st ch, Vassar	Frenchtown ch
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Pby of Saginaw. 17 50 18t ch, Vassar	Frenchtown ch
### Pby of Saginaw. 1st ch, Vassar	Frenchtown ch

Blackwoodstown ch	Pby of Philadelphia.
Hammonton ch, 27; sab sch, 20.05 47 05	2d ch. Philadelphia, a member
8,781 89	9th ch, Philadelphia
SYNOD OF NEW YORK.	Pby of Philadelphia Central.
Pby of Boston.	Kensington ch, 180; sab sch, 22
Bedford ch, N. H	North ch, Philadelphia, to con Rev. B. L. Ag- new H. D., and Mrs. Rev. B. L. Agnew L. M.,
Pby of Hudson.	new H. D., and Mrs. Rev. B. L. Agnew L. M., 158; sab sch scholars, for heathen, 72c158 72
1st ch, Washingtonville	
son	Pby of Philadelphia, North.
· · · · · · · · · · · · · · · · · · ·	Market Square ch. 24 00 Hermon ch Frankfort. 47 00 Schoburg ch. 100
Pby of New York.	Solebury ch
Madison Square ch, a member, 300; Louisa	Solebury ch
1st ch. N. Y., 412.34: Karnest Workers, for	Hill sab sch, 4.80
Wilson, 50	Pby of Westminster.
Brick ch Chanel 19 75	Lancaster ch
Washington Heights ch	
University Place ch	1,587 82
4th Ave ch. 20 21 5th Ave, 19th st, ch, Dr. Agnew. 50 00 Brick ch. 61 20	SYNOD OF PITTSBURG.
Brick ch 61 20	Pby of Blairsville.
Pby of North River.	Ebensburg ch
1st ch, Poughkeepsie 20 94 Calvary ch, Newburg 43 40	Centreville ch 10 00
Calvary ch, Newburg 48 40	Unity ch
Pby of Westchester.	Unity ch. 66 00 Blairsville ch, 228.55; C. Bell, 500; sab sch, 151.28. 874 83 Murraysville ch. 17 10 Pleasant Grove ch. 25 00
Red Mills ch, 20; sab sch, 22.50	Murraysville ch
Patterson ch	Pleasant Grove ch
South salem ch Ladies' Benvt. Soc'y, to con	Congruity ch
Bedford ch. 66 00 South Salem ch Ladles' Benvt. Soc'y, to con 52 00 Mrs. Sidney R. Lockwood L. M. 52 00 1st ch, Peekskill, 98.62; sab sch, 50. 148 62	Beulah ch, 180; sab sch, 14144 00
	Pby of Pittsburg.
8,220 58	Miller's Run ch
SYNOD OF PACIFIC. Phy of Benicia.	Mansfield ch 18 00 Montours ch 41 12
Healdsburg ch	
	1st ch Minersville
Poy of Oregon.	ghenv. 25. for Jewish Missions. 15 50 00
Portland ch	1st ch Minersville. 25 85 2d ch, Pittsburgh, Mrs. B., 10; a lady in Allegheny, 25, for Jewish Missions, 15. 50 00 1st ch, Pittsburgh. 800 00 Cannonsburgh ch. 20 00
Poy of San Francisco.	
1st ch, San Francisco, 42.50; M., 7	Pby of Redstons.
Stockton oh · 0.70	Mt. Pleasant ch
Valeijo ch	and family, to sup. David McMillen at Sa-
Valetjo ch 19 00 Chinese sch 14 15 X. X. X 100 00	haranpur, 25
804 15	and family, to sup. David McMillen at Saharanpur, 25. 51 12 McKeesport ch 26 (4 Laurel Hill ch 50 85 New Pervidence ch sah sah
SYNOD OF PHILADELPHIA.	New Providence ch sab sch. 20 00 Greensboro ch, 8.50; sab sch, 8. 11 50
Pby of Chester.	
Upper West Nottingham ch 7 10	Pby of Washington.
Kast Whiteland ch 14 90	
	Lower Buffalo ch
Reeseville ch	Lower Buffalo ch 6 70 Mt. Prospect ch 5 75 West Liberty ch, 56; sab sch, 9.58 65 58
Reeseville ch 5 00 1st ch sab sch, Chestor 20 00 Forks of Brandywine ch 41 00	Lower Buffalo ch 6 70 Mt. Prospect ch 5 75 West Liberty ch, 56; sab sch, 9.58. 65 53 1st ch, Wheelling 25 00
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Reeseville ch. 5 00 1st ch sab sch, Chestor. 20 00 Forks of Brandywine ch. 41 00 Pby of Lackawanna. 7 75 Wysox sab sch. 20 00	West Liberty Ch. 50; sab Sch. 9.50
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Reeseville ch 5 00 1st ch sab sch, Chestor 20 00 Forks of Brandywine ch 41 00 Phy of Lackawanna 7 75 Wysox sab sch 20 00 Warren ch 80 00 Gerch Senator 40 00	West Liberty Ch. 50; sab Sch. 9.50
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Reeseville ch 5 00 1st ch sab sch, Chestor 20 00 Forks of Brandywine ch 41 00 Poy of Lackawanna Newton ch, 5; sab sch, 2.75 7 75 Wysox sab sch 20 00 Warren ch 80 00 Ger ch, Scranton 4 00 Glbson ch 8 00 Rushville ch 2 00 Stevensville ch 2 00 Canton ch 85 00 Plymouth ch 19 00 Warrenham ch 5 00 Montrose ch 11 50 Towanda ch, 191.89; sab sch, 50 241 89 Providence ch 20 00	Vest Interty ch. 50; sab Sch. 9.50.

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Pby of New Orleans.	Pby of Milwaukee.
1st Ger ch, N. O 10 00	1st ch, Janesville 68 62 1st ch sab sch, Beloit 8 86 Brodhad sch 8 86
	Brodhead ch 4 50
New Market ch	Brodhead ch
Knoxville ch130 25	Pby of Winnebago.
165 60	
SYNOD OF TOLEDO.	Oxford ch
Pby of Bellefontaine.	Pby of Wisconsin River.
Marseilles ch	
1st ch Bellefontaine 86 75	Ger ch, Platteville 6 20
Huntsville ch	Richland Centre ch
Sherrard, 5 each, Memorial for Gaboon 10 00 1st ch, Urbana 54 85	Fancy Creek ch, 4.93; sab sch, 2.07
1st ch, Urbana 54 85	
Pby of Huron.	124 29
Fremont ch, Class of Little Girls, for heathen	Total Receipts from churches \$28,497 49
child 10 00	
Pby of Lima.	LEGACIES.
Truro ch 11 60	Legacy of D. A. Sayre, Lexington, Ky500 00 Estate of Miss Electa Burbank, dec'd, Pal- myra, N.Y., to con Edw. W. Burbank, L. D100 00
Rockport ch 4 15 Central ch, Lima 10 00	myra, N.Y., to con Edw. W. Burbank, L. D100 00
Findlay ch	Estate of David Lyles, Pa
Findlay ch. 5 50 West Union ch 5 10	Co Ky 106 18
	Co., Ky
Phy of Maumee. Bryan ch. 17 30 1st ch, West Unity. 8 00 Union ch. 11 00 Wistowill ash 11 00	Legacy of Mrs. Mary A. Packard, dec'd, Me-
1st ch, West Unity 8 00	Request of Rev. Flishe P. Swift D.D. Alle-
Union cn	gheny, Pa
Bowling Green ch	
Hicksville ch. 10 00	\$1,479 10
18t Ch, Toledo	SYNOD OF REF. PRESB. CHURCH.
237 59	5th Ref. P'b'n ch, Philadelphia, sab sch, to sup.
SYNOD OF UTICA.	four children at Saharanpur119 00
. Pby of Binghamton.	Miscellaneous.
1st Cong'l ch, Coventryville, 15; Bequest of Dea. Ithuel Blake, dec'd, 15 30 00	Mr. James McMuller, Perch Willey Do. 1.
Dea. Ithuel Blake, dec'd, 15	Mary H. Jones, Pittsburgh, Pa., 5; Mrs.
Masonville ch	P. G. McJunkin, New Texas, Pa., Me-
Pby of St. Lawrence.	Mary H. Jones, Pittsburgh, Pa., 5; Mrs. P. G. McJunkin, New Texas, Pa., Memorial, 5; "Orphan," gold dollar, for Lodiana, 1; H. M. Lane, Jersey City, 5; Mrs.
Hammond ch, 10; Mrs. Wm. Brodie, 5, to con Mrs. Robert Rodger L. M., 30; Jas.	J. Morrison, gold, 5.50; Aunt Jane Me- morial, 5; A Friend, New Year's Offering, 5; Jane M. Libbey Memorial, for Gaboon,
Rodger, 15; Agnes Fairbain, 5	morial, 5; A Friend, New Year's Offering,
Pby of Otsego.	10: A Family Offering, 100: Mrs. Geo. W.
Cherry Valley ch 123 00	10; A Family Oriering, 100; Mrs. Geo. W. Toland, Germantown, Pa., to con Rev. Ed- ward P. Cowan, H. D., Memorial, 100; Mrs. M. W. Paxton, Princeton, Ind., 10; R. A. C., 8; Gen'l Loomis, 5; Wm. Shear,
· · · · · · · · · · · · · · · · · · ·	Ward P. Cowan, H. D., Memorial, 100; Mrs M W Payton Princeton Ind 10:
Pby of Syracuse.	R. A. C., 8; Gen'l Loomis, 5; Wm. Shear.
Park ch, Syracuse, Miss'y Soc'y, for Miss. in Mexico	Augusta, Ga., 20; Mrs. C. C. and children, Girard, Pa., 12; A Friend, 5; J. K. W. and Family, Memorial for China, 25; Mrs.
	Girard, Pa., 12; A Friend, 5; J. K. W.
Pby of Utica.	F. Buck. 10: Little Addie Buck. 1.20:
1st ch, Little Falls	Portsmouth, Neb., Willie Condit's Mis-
	Monroeton Pa 5: Thank-Offering for
547 17	Maggie's recovery, 10; Little Frankie's
SYNOD OF WESTERN NEW YORK.	and Family, Memorial for China, 25; Mrs. F. Buck, 10; Little Addie Buck, 1, 20; Portsmouth, Neb., Willie Condit's Missionary hen, 5; Mrs. M. H. Bronson, Monroeton, Pa, 5; Thank-Offering for Maggie's recovery, 10; Little Frankie's money, of which, 100 is for Chiengmai, 151.30; Amelia A. McFadden, for Kolapoor, 2; A. G. Wallace, 2; Dr. J. W. Byers, 5; Memorial, for Debt, 5; Mrs. Mary H. Green, Mott Haven, 5; John Forter, 10; Isabella McQueen, for Gaboon Training sch, 1; Tallahassee Creek Mission, 136.55; P. F. Sutphen, New Brunswick, for Gaboon Mission, 2,75; Miss Mattie Sheldon, 1; Miss P. L. Requa, for France, 1; Rev. T. S. Wynkoop, Allahabad, India,
Pby of Buffalo.	poor, 2: A. G. Wallace, 2: Dr. J. W. Bv-
West Aurora ch	ers, 5; Memorial, for Debt, 5; Mrs. Mary
	H. Green, Mott Haven, 5; John Porter,
Poy of Genesee.	ing sch. 1: Tallahassee Creek Mission.
Batavia ch, to con Aug't Cowdin H. D	186.55; P. F. Sutphen, New Brunswick,
	for Gaboon Mission, 2.75; Miss Mattle
Pby of Niagara. 1st ch. Medina	1; Rev. T. S. Wynkoop, Allahabad, India.
·	1; Rev. T. S. Wynkoop, Allahabad, India, 165; Rel. Con. Society, Princeton Seminary, 134; An Old Lidy, for Tungchow, 70c.; Rev.W. J. McCord, 2; Miss Georgine V. Gould, 50; Judge O. M. Dorman, 50
Phy of Rochester.	ary, 134; An Old Ludy, for Tungchow,
Sweden ch	V. Gould, 50; Judge O. M. Dorman, 50
8d ch, Rochester, 178.91; sab sch, 74247 91	
608 56	\$1,088 00
SYNOD OF WISCONSIN.	Total Receipts in February, 1871\$81,188 59
Pby of Lake Superior.	" from May 1, 1870\$162,788 88
Coshkosh Miss. ch	WM. RANKIN, Treasurer.
Superior ch	28 Centre St., New York.
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Pby of New Orleans.	Pby of Milwaukee.
	1st ch, Janesville
Pby of Union.	1st ch sab sch, Beloit 5 86 Brodhead ch
New Market ch. 10 00 Knoxville ch. 180 25	Brodhead ch
	Pby of Winnebago.
SYNOD OF TOLEDO.	Oxford ch
Pby of Bellefontaine.	Pby of Wisconsin River.
Marseilles ch	Lodi ch 2 26
Huntsville ch	Ger ch, Platteville
Bucyrus ch, John Hughes and Rob't Maurice	Richland City ch 4 00
Sherrard, 5 each, Memorial for Gaboon 10 00 1st ch, Urbana 54 85	Fancy Creek ch, 4.93; sab sch, 2.07 7 00
Pby of Huron.	124 29
Fremont ch, Class of Little Girls, for heathen	Total Receipts from churches \$28,497 49
child 10 00	-
Pby of Lima.	Legacy of D. A. Sayre, Lexington, Ky500 00
Truro ch	Estate of Miss Electa Burbank, dec'd, Pal-
Rockport ch 4 15 Central ch, Lima 10 00 Findlay ch 5 50 West Union ch 5 10	myra, N.Y., to con Edw. W. Burbank, L. D. 100 00
Findlay ch. 5 50	Estate of Miss Appa Allen dec'd Shelby
West Union ch 5 10	Co., Ky
Phy of Maumee. Bryan ch. 17 30 1st ch, West Unity. 8 00 Union ch. 11 00 Hicksville ch. 10 00 Bowling Green ch. 11 14 Late of the color of	Co., Ky. 106 15 Legacy of Edward Avery, dec'd. 100 00 Legacy of Mrs. Mary A. Packard, dec'd, Me-
1st ch, West Unity 8 00	dina Co., Ohio
Union ch	gheny, Pa200 00
Bowling Green ch	
Delta ch	\$1,479 10
18t Cii, Toledo	SYNOD OF REF PRESB. CHURCH.
SYNOD OF UTICA.	5th Ref. P'b'n ch, Philadelphia, sab sch, to sup. four children at Saharanpur119 00
Pby of Binghamton.	Miscellaneous,
1st Cong'l ch, Coventryville, 15; Bequest of Dea. Ithuel Blake, dec'd, 15	Mr. James McMullon Rench Vullor Pa 1:
Dea. Ithuel Blake, dec'd, 15	Mary H. Jones, Pittsburgh, Pa., 5; Mrs.
• -	morial, 5: "Orphan," gold dollar, for Lodi-
Pby of St. Lawrence. Hammond ch 10: Mrs. Wm. Brodie 5 to	ana, 1; H. M. Lane, Jersey City, 5; Mrs.
Hammond ch, 10; Mrs. Wm. Brodie, 5, to con Mrs. Robert Rodger L. M., 30; Jas. Rodger, 15; Agnes Fairbain, 5 65 00	J. Morrison, gold, 5.50; Aunt Jane Me- morial 5: A Friend, New Year's Offering.
Rodger, 15; Agnes Fairbain, 5 65 00	Mary H. Jones, Pittsburgh, Pa., 5; Mrs. P. G. McJunkin, New Texas, Pa., Memorial, 5; "Orphan" gold dollar, for Lodiana, 1; H. M. Lane, Jersey City, 5; Mrs. J. Morrison, gold, 5.50; Aunt Jane Memorial, 5; A Friend, New Year's Offering, 5; Jane M. Libbey Memorial, for Gaboon, 14; A Family Obeging, 100; Mrs. Geo. W.
Pby of Otsego.	10; A Family Oriering, 100; Mrs. Geo. W. Toland, Germantown, Pa., to con Rev. Edward P. Cowan, H. D., Memorial, 100; Mrs. M. W. Paxton, Princeton, Ind., 10; R. A. C., 8; Gen'l Loomis, 5; Wm. Shear,
Cherry Valley ch 123 00	ward P. Cowan, H. D., Memorial, 100;
Pby of Syracuse.	Mrs. M. W. Paxton, Princeton, Ind., 10;
Park ch, Syracuse, Miss'y Soc'y, for Miss. in	Augusta, Ga., 20; Mrs. C. C. and children, Girard, Pa., 12; A Friend, 5; J. K. W. and Family, Memorial for China, 25; Mrs.
Mexico	Girard, Pa., 12; A Friend, 5; J. K. W.
Pby of Utica.	F. Buck, 10; Little Addie Buck, 1.20;
1st ch, Little Falls 161 65 Vernon Centre ch 12 52	Portsmouth, Neb., Willie Condit's Mis-
	Monroeton, Pa, 5; Thank-Offering for
547 17 Synod of Western New York.	and Family, Memorial for China, 20; Mrs. F. Buck, 10; Little Addie Buck, 1,20; Portsmouth, Neb., Willie Condit's Missionary hen, 5; Mrs. M. H. Bronson, Monroeton, Pa, 5; Thank-Offering for Maggie's recovery, 10; Little Frankie's money, of which, 100 is for Chiengmai, 151.30; Amelia A. McFadden, for Kola- poor, 2; A. G. Wallace, 2; Dr. J. W. By- ers, 5; Memorial, for Debt, 5; Mrs. Mary H. Green, Mott Haven, 5; John Porter,
Pby of Buffalo.	151.80; Amelia A. McFadden, for Kola-
	poor, 2; A. G. Wallace, 2; Dr. J. W. By-
West Aurora ch. 10 00 Calvary ch, Buffalo 155 85	H. Green, Mott Haven, 5; John Porter,
Pby of Geneses.	H. Green, Mott Haven, 5; John Porter, 10; Isabella McQueen, for Gaboon Train-
Batavia ch, to con Aug't Cowdin H. D100 05	186.55; P. F. Sutphen, New Brunswick,
Attica ch	ing sch. 1; Tallahassee Creek Mission, 136.55; P. F. Sutphen, New Brunswick, for Gaboon Mission, 2.75; Miss Mattie Sheldon, 1; Miss P. L. Requa, for France,
Pby of Niagara. 1st ch. Medina	1; Rev. T. S. Wynkoop, Allahabad, India,
	165; Rel. Con. Society, Princeton Semin-
Pby of Rochester.	70c.: Rev.W. J. McCord, 2: Miss Georgiae
Sweden ch	Sheddon, I. Miss F. Leddid, Dr Flands, 1; Rev. T. S. Wynkoop, Allahabad, India, 165; Rel. Con. Society, Princeton Seminary, 134; An Old Lady, for Tungchow, 70c; Rev.W. J. McCord, 2; Miss Georgine V. Gould, 50; Judge O. M. Dorman, 50
8d ch, Rochester, 173.91; sab sch, 74247 91	\$1,(800,000)
608 56	and the same that the same and
SYNOD OF WISCONSIN.	Total Receipts in February, 1871 from May 1, 1870
Pby of Lake Superior.	WM. RANKIN, Tr
Coshkosh Miss, ch	23 Center
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THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTE-RIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

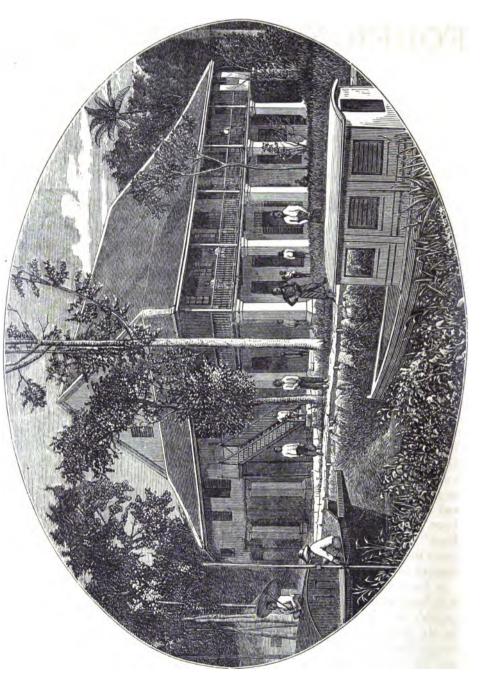
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THE NEW YORK
PUBLIC LIERARY

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FOREIGN MISSIONARY.

MAY, 1871.

MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSION HOUSE, BANGKOK.

BANGKOK, the capital of Siam and the "Venice of the East," is situated on the Menam Chow Phya, about twenty-five miles from its mouth. The city contains about four hundred thousand inhabitants. The river is the "Broadway" of the city, and the numerous canals which constitute so many avenues of trade are also the principal streets of the metropolis. To either bank of the river, for a distance of about eight miles, and in the principal canals are moored a row of low floating houses, used as dwellings and shops or stores.

On the west bank of the river, and immediately below the former limits of the city, and within the new limits, are the premises of the Presbyterian Mission. The situation is one of the most pleasant in the city, commanding a splendid view of the river. Not a ship passes up, without being seen by some one on the premises, the flag is speedily scrutinized, and the advent of the "Stars and Stripes," is an occasion of rejoicing. The scenery near the mouth of the river is monotonous, and uninviting. The low banks are covered with jungle, composed of bushes, tall grass, and mangrove trees. But as you draw nearer the city, the banks become more clear, and extensive fruit gardens extend to the edge of the stream, and the low bamboo huts of the inhabitants begin to show signs of life. Upon rounding a long point in the river, above what is called the "Big Bend," the city begins to open up to view. Almost the first object which meets the eye, is the Chapel of the Mission, a small, neat, white building, situated on the north-east corner of the mission premises.

A few rods back from the river, and on the north side of the premises, is situated the Mission House, a photograph of which is engraved for this month's issue of the Foreign Missionary. This house was commenced by Mr. Morse, in 1856, but he was obliged on account of sickness to leave for the United States, when the foundations were little more than laid, and the building was finished by Mr. Mattoon and Dr. House. It was originally intended for only one family, but on account of the scarcity of

VOL. XXIX.—NO. XII.

houses, and the difficulty of renting at reasonable rates a suitable house, it has been so arranged that two families have occupied it almost ever since its completion. A few rods in the rear of this building, and in the midst of areca palms and fruit trees, is the boys' boarding school.

In a small canal, to the right of the building, are two boats—the one built by the writer, and used as his family boat for ten years, and the other oval covered boat, is a native bottom, neatly fitted up for mission purposes, and belongs to Dr. House. It is sufficiently large to go out to sea a considerable distance, and the writer in company with two other missionaries, once made a passage in it to Chantaboon, a provincial town some two hundred miles down the east coast.

The other Mission House is located on the south side of the premises, and is built after a different model, and is in many respects inferior to the one in the picture.

N. A. McD.

THE MISSION TO PERSIA.

It was announced in our issue for February, that the Mission to Persia had been, in part, transferred—that a portion of the field or the Armenian work in it, with one of the missionaries, would remain with the American Board. The brethren on the ground felt that there could be no division of the field as cultivated by the mission, and hence there ought to be no division of the laborers, and that the Armenians of Persia are a necessary outlet for Nestorian labors. When this whole matter was laid before the mission, it was unanimously agreed that all should ask for a transfer. How this was viewed is thus stated by one on the ground:

"We assure you that while we take our leave of the beloved Board, with which we have for long years been harmoniously connected, with feelings of heartfelt sorrow, still we accept with joy and gratitude the new connection tendered us, and earnestly pray that our coming to you may prove not a hindrance but for the furtherance of the gospel."

To make this connection one of pleasure and profit, the whole Church must receive this mission as its own, and be ready to meet its calls, and push forward with new energy its varied operations. Earnest, self-denying, capable and devoted laborers they need, and these should be given immediately by the body that receives and welcomes to its fellowship and sympathy, the tried and self-sacrificing laborers in the field. The Rev. J. G. Cochran says on this whole subject:

"And 1st, in reference to the wants of our whole field, and particularly that of Central Persia, let me refer you to our communications, chiefly of the last year. We all marvel at the accessibility of Mussulmans, and even of the Moolahs, and every week surprises us with new cases of inquiry. I can not give you details to-day, but can safely say we have seen more of hopeful interest from that class, within the last year, than we saw the pre-

vious ten years. I trust your Board will give us two or more men, one being a physician, for that field the coming summer. We want more, but trust there will be no failure of this number.

"2dly. I desire to emphasize our convictions that there should be no division of the Persian field. We want Tabreez in its governmental connections and so Teheran; and we want the few scattered Armenians as an outlet for Nestorian evangelization, and for a union of the two with which to more effectually and speedily reach the Mussulmans.

"3dly. In reference to the wants of the Nestorian field and the most economical way of working it, allow me to call your attention to my report of journey in the mountains last autumn. [This will be given to our readers next month.] The salient points are: 1st, The present rapid openings and increased accessibility of the Chaldeans east of the Tigris. 2d, The impracticability of reaching the Nestorians and Chaldeans of the central and western districts either from Pan or Mardin, as a missionary center. 3d, The facility and comparative economy of working the whole Syriac-speaking field from Oroomiah as a center. The latter plan would require a new missionary, especially for the mountains, who, with his whole family, would reside in Oroomiah summers, assisting in Seminary and other labors, and pass through the mountains, visiting all the stations en route, and winter in Telecaif, and in visiting stations west of Amadach, including Botan, and to return to his home in the spring, bringing mountain pupils with him. I trust there will be no failure to furnish a good, hardy. working man for this department the coming summer."

REINFORCEMENT FOR THE GABOON AND CORISCO MISSION.

We are sure it will gladden many hearts to know that these two Missions in Equatorial Africa, now united in one, have been strengthened by the return of Mr. and Mrs. Bushnell to their beloved work, and by Rev. Samuel L. Gillespie, Rev. Messrs. Kops and Murphy, and their wives, and Miss Boughton. Six of this company left New York April 12th, for Liverpool, where they will take a steamer direct for Gaboon. Mr. Gillespie was a student in Princeton Theological Seminary, and Messrs. Kops and Murphy received their theological training at Chicago. All of these brethren have endeared themselves to many Christian hearts and homes; and many tender ties have been formed by them, and for them, and their work.

We trust that the church will take a new and a stronger interest in this Mission-field, in itself so needy, and dependent for the present upon the labors of the white man. Much misconception, on this subject, exists in different parts of the country, and to it we hope soon to refer; but if it were true that the colored man must do the work of evangelization for Africa, and we admit it just as we believe that the Christian natives of every heathen nation must be its main evangelizers, yet until they are prepared and

ready, the Church must send its men capable of doing this to the missions that she has established, and begin this work. The field is the world, and Africa comes within the sweep of the Divine command as much as Asia or the Islands of the sea, and to it for the present she must give her sons and daughters.

Many have become interested in this joint mission, by their gifts to the training school, and for the purchase of a boat. These are helps to the work; and in the orderings of Providence may, and will do much for the good of the cause.

Let gifts ever be accompanied and followed by prayers that agencies may be vitalized, and agents blessed in their evangelistic efforts. As every worker draws after him friends and sympathy, and zeal and purpose to aid and encourage him, may these be many and strong for those who have gone, and for those who are toiling in Equatorial Africa.

SYRIA MISSION.

WHAT IS NOW WANTED FOR THE PROSECUTION OF THE MISSIONARY WORK
IN SYRIA.

More Missionaries.

Without designing to impute any blame to the officers of the American Board, who have earnestly desired to send new laborers to this field, we have the fact to state, that this mission has for years been cramped, dwarfed, crippled, for want of a sufficient number of missionaries. The consciousness of weakness has repressed energy, has prevented extension. New positions could not be taken for want of force to occupy them. Indeed, we have often dreaded to receive applications from communities to be taken under the care of the mission, from an inability to accept the responsibility, and an unwillingness to turn away such applicants.

Aggression is the law of missionary life, but with so few laborers aggression has been an impossibility. The question has been rather, whether the positions already won could be maintained.

Permanent occupation is no part of mission policy. The aim has been to bring forward, as soon as possible, a self-sustaining Protestant church and community in Syria, and to leave it to its own resources.

Cannot Syria now be left to conduct its own operations?

No. The time for this has not yet come.

In their weakness the mission has been compelled to throw more responsibility upon the natives than it otherwise would have done, and they flattered themselves that perhaps here, as among the Basutos and as in Madagascar, the natives would come forward under the pressure of these responsibilities, and thus the necessitated neglect would prove a blessing. But it has not been so. Burdens left to be borne by the natives have been simply cast upon the ground, fields left to them to be extended have run to waste. Ruin was imminent. With this experience, we say, the time has not yet come for transferring our work here into the hands of the natives and passing on to other fields. The Church at home, while longing and

praying for this result, must have patience to wait yet a while for its consummation, being assured that we will press it forward with all reasonable earnestness.

As retiring from the field is out of the question, the other alternative is that of a more vigorous prosecution of the work, that it may sooner reach a position whence its relinquishment will be possible.

Reinforcements for Tripoli.

Tripoli calls loudly for two more men, one of them, a physician. The annual report of that station will set forth the reasons for this call. The mission feel their force, and trust they may have weight with the Board and with the churches. Separated widely from the other stations, it needs to be made independent in its resources and strong enough to meet the increasing demands of that populous and rapidly-developing field.

A New Station on Mt. Lebanon.

The only one now existing is Abeih. The mission greatly oppose the multiplication of stations. They believe that the presence of foreign missionaries in a place tends to hinder the development of the native element. Their policy is, to have a few stations well manned in central positions, and to go out on tours from these centres to oversee and regulate the work carried on by the natives in the different parts of the field. The recommendation for the establishment of a new station in Lebanon is not a departure from that policy, but is in accordance with it.

It is desired to extend our labors in Mt. Lebanon, and to carry forward our work into the large and populous district of the Bukaa (Coelo Syria).

The question is between making Abeih the centre for all that work, as well as for that which already belongs to it, or to occupy a new post. A reference to the map will show that Abeih is not a proper centre for the work now contemplated. If stationed there, the missionary would be a long day's journey distant from most of his field: he would be shut off from it during the stormy seasons, when the mountain passes are often blocked up with snow, and his family would be shut off from a participation in his work altogether.

The situation which the mission recommend for occupation is

Zahleh,

the largest town in Mt. Lebanon, situated on its eastern slope, on the verge of the Bukaa. It is on a branch of the carriage-road between Beirut and Damascus, and has telegraphic communication with both cities.

Formerly barred by prejudice against the entrance of Protestants, it now welcomes Protestant teachers and schools, and a considerable congregation now assembles each Sabbath to listen to the Gospel.

Here safely, conveniently and advantageously, missionaries could be located.

Another reason also exists for the occupation of this post. If we do not, some other Protestant society will be almost certain to send missionaries there. We save ourselves from embarrassing interference in our work by locating missionaries there.

We, therefore, urge the sending out of two missionaries with a view to forming a new station at Zahleh, extending our labors in Lebanon and the Bukaa.

Help for Sidon.

We also ask for a missionary for the Sidon field. What this station is, and what it needs, its annual report will set forth. Mr. Eddy's connection with the Theological Seminary gives him an ample sphere of labor in fulfilling his duties in that depart.

ment, in instructing and translating. Another missionary for Sidon is, therefore, the least that can be asked for a field so extensive, with so many churches and schools to be visited.

This comprises what we request of the Board, in the way of reinforcements, to meet present exigencies—five new missionaries, two for Tripoli, two for Zahleh and one for Sidon.

You will notice that nothing has been said about the exigency which cannot but ere long arise, of making good the places of some of the present laborers, who may be laid aside from their work.

The Druzes.

Nor have we in this report set forth the call for labor among the Druzes, and the necessity of the mission being reinforced with a view to commencing more vigorously a work in their behalf. We merely refer here to a special report respecting that sect, as furnishing additional reasons why the new laborers for Mt. Lebanon should be supplied.

The necessities for enlargement in the work of *Education* and in that of the *Press*, are presented in special reports on these topics, and need not be treated of here.

Bedouin Arabs.

The mission have another work in view, for which they desire to be ever in readiness, so as to take advantage of any providential openings in its favor, and that is the evangelization of the Bedouins of the desert. Their language is the Arabic, and, of course, they are to be reached by those speaking that tongue. They are professedly, Mohammedans, and yet few of them know anything of their religion, being unable to read the Koran, and rarely hearing respecting its teachings from one who understands it. They are as nearly without a religious faith as a people can be, and yet Their wandering life and the insecurity among them of person and of property, make their instruction in the gospel especially difficult. But Christ's command extends to even these, and the difficulties in the way of reaching them with the truth are not insurmountable. The points of contact between the Bedouins and the mission are Homs in the Tripoli field, and the neighborhood of Baneas in the Sidon field. The course to be pursued for their evangelization is to send among them colporteurs, men of wisdom and experience as well as piety, carrying with them simple remedies for bodily diseases, and aiming to heal the deeper maladies of the soul. As fast as such men offer themselves, they should be commissioned and sent forth at once into this field, so vast, so difficult, so neglected, so loudly appealing to the sympathies of all who love Christ and weep for souls perishing in darkness.

Need of a Revival.

But great as is the want of Syria of native pastors; of more missionaries; of a religious literature; of more schools and more Bibles, it has another want more pressing still—a want which no human wisdom can supply. It can be met by no new combination of forces at home or on the field; by no complication of the machinery of missions and indefinite enlargement. It is the want of the influences of the Holy Spirit. The Syria of the present age has never witnessed the mighty manifestations of His presence. Nothing is known here of His power to change the whole aspect of society, and to pervade all hearts with a sense of the coming judgment. There are no histories nor memories of such a work to which to refer.

Nothing but a great revival, upheaving the deep foundations of society and drawing men wholly away from their old refuges of lies, can avail to fuse into one mass elements so wholly at variance with one another, and to bring all into subjection to Christ.

Therefore, we would say to all who love Syria and wait for its redemption, withhold what you will, but withhold not your prayers; nay, rather besiege the throne of grace unceasingly for a return of the Holy Spirit to a land from which He has so long been grieved away.

The Board will see that in this report, and in the special reports, we have made large requests; but we have kept within the narrowest limits of our needs, instead of going beyond them. To ask less, would belie our convictions of what the work demands. It now rests with the Board and with the churches at home, to determine what aid they will render. Strong reinforcements will strengthen the hearts as well as the hands of the present laborers; they will confirm the faith of the native Christians in the stability of the work here, and of the sympathy of the great host of God's people elsewhere in it; they will weaken the bonds of the enemy, and prevent entanglements and collisions with other Protestant organizations; they will realize more fully the Redeemer's last command, and hasten the ultimate redemption of Syria,

Welcome, new partners, in a trying but blessed work! Ye who give and pray and plan for the advancement of Christ's cause here.

Welcome, ye who propose to reinforce the few and worn combatants! Crusaders of the 19th century, aiming not to recover an empty sepulchre with lance and bow, but to re-enthrone a living Christ in his subverted kingdom by weapons from a heavenly army, welcome to our toils and to our joys!

And may the Captain of the Lord's host accept and own our newly-united army, and give courage and faith and zeal to all its ranks, and make them prevalent in the closet and on the field of conflict.

And here, where the first triumphs of Christianity were won, may the latter-day glories of the cross eclipse those of its early rising, and all the praise and honor be given to Him that sitteth upon the throne, and to the Lamb for evermore.

ORDAINED MISSIONARIES AND LICENTIATE PREACHERS

IN THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, 1871.

The following list is somewhat imperfect in regard to certain transferred missions and missionaries. We have not received the names of native ministers in Syria and Persia, so that none are given as connected with these two missions. The number in each is considerable. In the next tabular statement we hope to have a completed roll.

Names.	Appointed from.	Station.	Country,	Arrival.
Alexander, James M	Ohio	. Mynpurie	India	1866
Bao Kwong-Hyi !	China	.Yu-yiao		a1866
		-	India	
Bergen, George S	<i>Ill</i>	.Lodiana	India	1865
Bird, William	Conn	.Abeih	Syria	1853
Blackford, Alexande	er L Ohio	. Rio Janeiro	Brazil	1860
Bose, J. C.1	India	Rawal Pind	i India	1867
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Names.	Appointed from.	Station.	Country.	Arrival.
Brodhead, Augustus.				
Caldwell, Joseph				
Calderwood, William				
Caleb, J. J., $l \downarrow \dots$				
Calhoun, S. H				
Capp, Edward P				
Carleton, Marcus M	<i>N. H</i>	Ambala	India	1855
Carrington, John	<i>N. J.</i>	Bangkok	Siam	1869
Carrothers, C	Ohio	Yedo	Japan	1869
Carvalhosa Modesto, 1				
Chamberlain, George				
Charn, Isa ‡	India	Firozepore	India	a1870
Chatterjee, K. C. t	India	Hoshyarpore	India	a1866
Chune Nai, l :				
Coan, Geo. W	<i>N.Y.</i>	Oroomiah	Persia	1849
Cochcrane, Joseph G				
Conceicao, Jose M. da	ı.tBrazil	Sao Paulo	Brazil	a1865
Condit, Ira M				
Corbett, Hunter J				
Crossette, J. F				
Dagama, John F				
De Heer, Cornelius	Ohio	Nyack, N.Y	Africa	1855
Dennis, James S				
Deputie, John M.;				
Deputie, Robert, 11.	Liberia	Robertsport	Liberia	1870
Dillon, Thomas E. !				
Dodd, Samuel				
Dougherty, Peter	N. Y	Omena, Michigan	Chippewa	1838
Eckard, Leighton W.	, Penn	Chefoo	China	1869
Eddy, W. W		Sidon	Syria	1851
Erskine, Henry W.1.	Va	Kentucky	Liberia	1849
Farnham, John M. W				
Fitch, Geo. F				
Flournoy, Philip, 1‡.				
Ford, George				
Forman, Charles W.				
George, Samuel C				
Gillespie, Samuel L.	Ohio (Gaboon	Africa	1871
Hall, Wm	N.Y.	Alleghany	New York .	1834
Hamilton, William				
Happer, Andrew P				
Harrison, Simon	Liberia	Harrisburgh	Liberia	1855
Herring, Amost				
Herron, David				
Heyl, Francis	Penn	Allahabad	India	1868
Holcombe, James F.	Ohio 1	Lodiana	India	1870
House, Samuel R	<i>N. Y</i>	Bangkok	Sism	1847
Hwang Wen-lau, t				
Ibia, l‡				
Jessup, Henry H				

Names.	Appointed from.	Station.	Country. A	Arrival.
Jessup, Samuel .	Pa	Tripon	Syria	.1802
			India	
			India	
			India	
			Siam	
			Africa	
			Persia	
			Brazil	
			China	
Loh Dong-wo, ‡		Zong-yu	China	a1864
Loomis, Augustus	s W <i>N. Y</i>	San Francisco, Ca	dChinese in Cal.	<i>b</i> 1859
			India	
			China	
			China	
McCoy, Daniel C	<i></i>	Pekin	China	.1869
McDonald, Noah	APenn	Shady Gap, Pa	Siam	.1860
McFarland, Samu	el GPenn	Petchaburi	Siam	.1860
McGilvary, Danie	el	Chiengmai	Siam	.1858
McIlvaine, Jasper	s	Peking	China	.1868
McLeod, John, 1		Poorkhee	India	a1866
McMaster, Gilber	t.t India	. Dehra	India.	a1866
Marcellus Algeri	on	Canton	China	1870
Mateer Calvin W	Penn	Tungghow	China	1888
Menaul John	NV	Fort Wingete	New Mexico	1868
Mills Charles R	NV	Ruffelo NV	China	1850
			India	
			Africa	
			Africa	
			India	
			YJews in N. Y.	
			China	
			India	
			China	
			China	
Pitkin, Paul H	Ohio	Bogota	U. S. of Colom.	1866
Preston, Charles	F	Galway, N.Y	China	.1854
Priest, James M,	Ky	Sinou	Liberia	. 1842
			S. W. Indians	
			New Mexico	
			S. W. Indians	
			India	
			India	
Savre Edward H		New Brunswick.	N. JIndia	.1863
			Brazil	

Names.	Annointed from	Station	Country.	Auntral
Seelev. Geo. A		Station. Furrukhabad	India	1870
Seiler, Galen W.	Pa	Kolapoor	India	1870
Shedd, John H	Ohio	.Marietta	Persia	1859
Spaulding, Henry	H Oregon	Nez Perces Agency	Idaho	1871
Thackwell, Reeset	India	.Rawal Pindi	India	1859
Thompson, David	Ohio	.Yedo	Japan	1883
Thompson, Wm. M	M. Ohio	Beirut	Svrie	1832
Tracy, Thomas	Ku	Futtehgurh	India	1860
Trajano Antonio	B. V. Brazil	Lorena	Rrazil	1870
Tsiana Nuina-kne	t China	Hang-Chau	Chine	a1864
Tritana-Vona-Kaner	na It China	San Poh	China	1868
		Etawah		
		.Bao-Ko-tah		
		.Petchaburi		
		Beirut		
		Bogota		
		.Allahabad		
		.Lodiana		
		.Tungchow		
		Peking		
		.Kolapoor		
		. Chiengmai		
		Dehra		
		Upper Cattaraugus		
		Franklin		
		Saharanpur		
· ·	•	Allahabad		
		Ningpo		
Zia Ting-tong	Onina	Mingpo	China	a1864
		L MISSIONARIES.		لينايء السرو
Hepburn, James C	., M.DPenn	Yokohama	Japan	c1859
		Canton		
M'Cartee, D.Bethu	ne, M.D. <i>N. Y</i>	. Ningpo	China	1844
		Oroomiah		
Vrooman, Chas. W	r	Chiengmai	Siam	1871
		Choctaws, 1858. ‡Apr		on field.
		China, 1841. l Licentiate pr		
a Date of ordin	nation or licensure—pr	eviously connected with the	mission as a teache	r.

COMMUNICATIONS FROM THE MISSIONS.

Names in italic denote natives of the country.

California.

San Francisco.

liar value in its relations to our own land our readers. and to China. It should receive more sympathy and encouragement than have been vouchsafed to it. As its object and be present at the recent public exercises,

Mission among the Chinese in operations become better known more interest is taken in it. A late number of the "Occident" contained an account of some exercises given at the close of the school before the Chinese New Year, THE work in this Mission has a pecu- from which we make some extracts for

Those who were fortunate enough to

laborer, Rev. I. M. Condit.

shall see God." Appropriate mottoes, idiom. and hymns in Chinese, gracefully festooned with evergreens, aided in giving a day classes, in arithmetic, grammar, bright and cheery aspect to the room, geography, geometry, and the elements The deft and natty workmanship of gen- of astronomy, by their teachers, Messrs. tle hands was unmistakably apparent. P. Milliken and S. Carrothers, was ex-The Chinese occupied the body of the ceedingly satisfactory and interesting to chapel and one side; the other side, and the audience, as well as highly creditable the aisles, were crowded with interested to those gentlemen. The pupils were spectators.

given by the Chinese Mission School, at This was followed with singing by the the corner of Stockton and Sacramento pupils, both in English and Chinese. Su streets, on Tuesday evening, the 14th Too Yuk, a bright, intelligent native preinst., enjoyed a novel and interesting en- sided at the organ. The singing evinced tertainment. The occasion reflected great careful instruction on the part of the credit upon the faithful laborers, under teachers, as well as aptitude with the whose auspices it was given. The read- scholars. The declamations were well ers of the "Occident" were favored, last delivered; the pronunciation was clear, week, with a most satisfactory and read- distinct, and wonderfully accurate. Lem able report of the progress and work of Shau, we think deserving of especial this Mission. Such substantial and en- mention. He was full of that indefincouraging statements, coupled with the able gift of magnetic fervor and enthusiunmistakable evidences of good accom- asm which takes right hold of an audiplished, as exhibited by the scholars on ence, and carries with it a sort of inspirthe occasion in question, should awaken ation. He was in perfect attune with the in the heart of every sincere lover of time and occasion, as was manifest from God and humanity, a fresh and abiding the storm of applause that greeted him. interest in this all-important work. Rev. Fong Dook, also, deserves much credit A. W. Loomis, whose life has been de- for the admirable rendering of his selecvoted to successful labors among the tion. His clear enunciation, and quiet Chinese, both in their native country and deliberation were remarkable. Another here upon this coast, is earnest and inde- happy feature of the evening, was the fatigable in his work; and he finds his letter of Su Too Yuk, full of expressions efforts nobly seconded by his efficient co- of grateful recognition for the interest shown in them by their faithful teachers. The Chapel had been tastefully and ap- The appreciation of religious instruction propriately decorated, and presented a was particularly manifest in this letter. cheerful aspect, on the evening of the ex- Perhaps the most remarkable production hibition. Behind, and over-arching the of the evening, was an original essay, by pulpit, on a back ground of blue, in Fung Noy, who, we understand, is prevaried colored letters, was the New Year's paring for a ministry among his native Grecting in English, followed by the people. His subject, "Character," was same in Chinese, in golden characters, handled with much ability and good with illuminated bordering. Underneath judgment; the phraseology was clear and this, embowered in a beautiful wreath of compact; the grammatical construction. evergreen, interspersed with Calla lilies in the main, correct and pleasing; and and other white flowers, was the motto there was a remarkable freedom from the "Blessed are the pure in heart, for they disagreeable peculiarities of the Chinese

The examination of the different weekturned over to be questioned, by any who The exercises opened with prayer by desired to do so; their answers were Rev. O. Gibson of the Methodist Mission, given with promptness and exactitude, showing they had not been crammed for ance has been over sixty. New life, I the occasion. think, pervades it, and with God's bless-

Rev. Mr. Condit adds:

The chapel was crowded full with Chinese and many of our own Christian people from the different churches, although no public notice was given on account of the smallness of the room. Some, who had not formerly much faith in work among the Chinese, from what they saw and heard that night, acknowledged that their views were completely changed. Many had their eyes opened to see the work which Mr. Loomis has been doing during these past years, for which he has not had the credit that he deserv-He does not work for credit, but justice and right will come. The exercises of the evening I need not describe. as it is so well done in this article from the "Occident." Religion was prominent in every thing. The singing of "Happy Day" and "Happy Land" in Chinese, and "Sweetly Sing" and "Hail thou once despised Jesus," in English, was very correct and enthusiastic. It was soul stirring. One very intelligent, earnest Christian lady afterwards told me that it was the most delightful evening she ever spent. In all the exercises of the school, from day to day, we continually bring in the gospel of Jesus, and make it stand in the front rank, that we may not only instruct them in its truths, but have the scholars see clearly how highly we prize and important we consider it. The effect of the exhibition on the Chinese has been quite marked. They feel more than ever that Christians are interested in them. They feel more self-re-Ideas above merely getting a little English to do business with, has broken in on some of their minds, such as they never dreamed of before. of the old Chinese dust of ages has been wiped off and a new life looks out before them.

Our school re-opened on the 27th Feb., with encouraging prospects. The attend-

think, pervades it, and with God's blessing, we will be enabled more than ever to use it as a means of imbuing the minds of the scholars with the teachings and spirit of the gospel. The school, taken in connection with the direct preaching of Jesus, makes our work what we think it ought to be. It was never more encouraging than now. A new heathen temple has recently been opened with nine gods in it, made to order here in California, out of mud pounded, moulded, carved and painted. It shows that idolatry is not dead, but still believed in by the masses of the people. They must be met with the gospel. preaching continues interesting. one rainy day, all winter, has prevented A crowd is always in attendance. Many are those who would not otherwise hear the truth. Our Colporteur, Sit Mun, assists in speaking. He is very earnest and effective as a speaker, and is well listened to by his countrymen. I have never met with a more earnest, sincere, enthusiastic, working Chinese Christian, than he is. The Lord use him for his glory and raise up many more like him.

Ningpo Mission.—Hangchow.

The Story of Loh Tseng-Foh.

BY REV. S. DODD.

Ir is now about three years since the Rev. Tsiang Nyingkwe, who had moved some months ago to Hangchow as an evangelist, had his attention drawn to a young man whom he noticed coming to the chapel regularly every afternoon for about two weeks. When he first began to come he acted just as the generality of new comers do, listening sometimes, if at all, very carelessly, and sometimes with far more of a criticising, fault-finding air than with the air of a devout worshipper; it was not long, however, till a change became evident in him. Instead of siding with those who found fault

with and ridiculed the Gospel, he began with his own funds. Mr. Tsiang told him to take its part and speak of its superior- to form no such plans; not to defer his ity to the system professed and practiced public profession of Christianity if he by its opposers. to seek an opportunity for some more tized before he left the city. private and personal conversation than expressed the opinion that it was a diswas attainable in the chapel open to all grace on the whole for a native of China comers, He found that the young man's to believe the Gospel, and then draw his name was Loh Tseng-foh, that he was a support from a foreign society, and he native of a village about half-way be- therefore intended not to become openly tween Ningpo and Hangchow; he had, connected with it till he should be able to however, for some years past been living preach and support himself while doing in Foo-Chow, in the province of Fu- so. Such reasoning has often to be en-Keen, as the private servant of the dis-countered. trict magistrate, whose son, coming to had met and discussed frequently, but Hangchow, the capital of his native pro- did not find their views harmonizing; at vince, to attend the triennial examina- last Mr. Tsiang said to him one day, tions for his second degree, brought "Well, Tseng-foh, we have talked over Tseng-foh with him as his body-servant. this matter till I have said all that I can Very soon after his arrival he heard of say on the subject: I have done all I can the chapel and of the new doctrine from a do, and now God must do the rest; let us former acquaintance, and came to listen pray Him to reveal to us what we do not as related above. first spoke to him he discovered that he they separated. The next time the lad had been praying to the God of heaven came back he told the evangelist that the for some days. The Gospel seemed to him a system far superior to that no reli- had determined to become a Christian gion in which he had been living, but it and to be baptized as soon as Mr. Tsiang had not yet appeared to him a new life, something that must be accepted on the spot, and at once, or perhaps never, with the new religion which he had embraced the alternative of eternal forgiveness, or eternal condemnation. Mr. Tsiang told be required to keep one day in seven as a him that as he had already some knowledge of the Gospel, and had commenced would cook his master's meals if necesto pray to God, it was his duty to be sary, but he would not make purchases: baptized as soon as possible, thus making he would wait on guests who might call, a public profession of his faith in Jesus but could not on the Sabbath or any Christ, as well as a public renunciation other day engage in idolatrous services at of his former life. he did not seem at all inclined to comply. player consented to the arrangement for He objected in a manner which is quite the Sabbath, but could not dispense with familiar to those acquainted with chapel the proper attentions being shown to his preaching; he saw no need for hurry in guests; he advised Tseng-foh to think the matter; he would return with his well of the matter before making up his master to Foo-chow, where he would mind finally. His mind, however, was earn and save money, in the meantime made up very soon, and they separated concealing his Christianity till he should amicably. He then intended to set up a be able to buy or rent a chapel in which little business with a few dollars that he to preach the Gospel, supporting himself had already saved; this plan was not car-

This led the evangelist really believed the Gospel, but to be bap-The evangelist and enquirer When Mr. Tsiang understand." They prayed together before battle had been fought and won; he was willing. He said, moreover, that he had told his employer so, telling him that would require a different life; he would day of rest and worship; on that day he With this suggestion their reception or leave-taking.

ried out, as he found employment in one of the mission families, in which employment he continued till his death.

He did not become perfect at once in all things; but from his first uniting with certain sections of the country about the the church I have never known of any one, whether foreigner or native, who entertained the slightest doubt of his sincerity or his piety. He passed among his acquaintances as a noble-minded, warmhearted Christian boy. Last August he had an attack of ague; this was followed by diarrhea, which was succeeded by dropsy, from which he did not recover. He fell asleep in Jesus the 11th of Oc- has been referred to at different times in our tober.

time, a number of the above facts, I tinctly spoken of as urgently needed. In been preached in vain in China; it is quently, the matter was spoken of favorthe power that led the lad, a mere ter, at the Chinese New Year, when an stranger, in a strange city, to one of opportunity occurred to buy a lot in a only three places that were open at the most eligible situation we took the retime for the preaching of the Gospel; sponsibility of buying a lot which cost what was the influence that prevented \$230. him from spending his afternoons and evenings as he had done previously, and as the many thousands of his fellows who were here, like himself, strange lads in a strange city, still continued to do? Who will describe the change that was gradually taking place while he was turning from being a listener from mo-appropriation for the building of the tives of mere curiosity, till he became an church. Some of our number are makeager learner; when, instead of fault-find- ing earnest efforts to secure the amount ing, as at first, he became the defendant necessary in the way of a special contribuof the new instruction on which he daily tion from one or two wealthy friends. waited? And when the evangelist felt We trust they will succeed; but lest there that he had done all that he could do for should be a failure, we appeal to the Board the enquirer without being able to "con- for permission to build, so that we may vince him of his sin and lead him to the get ready for the work at once. We esblood of Jesus," and then cried to God timate that \$1500 will be required to for help, who answered that prayer, and build the house we think needful and revealed to him Jesus Christ, who bear- suitable. eth the sins of the world? I could not about \$1000, and we think that the one but feel afterwards of the little chapel as in Tungchow should be at least a half one felt of old, "This is the House of larger. There are more than twice as God and the Gate of Heaven. Surely God many church members in Tungchow, and is in this place, and I knew it not."

Shantung Mission, A. China. Tungchow.

Some interest has been awakened in erection of a church-building in Tungchow. The mission sends an appeal for the same, which tells its own story. Part of the funds needed has been paid; the remainder we hope will soon be contributed for this place which the Lord has blessed.

A CHURCH BUILDING.

The subject of a church in Tungchow correspondence within the last few years. In hearing at his funeral, for the first and in last year's Mission Report was discould not but feel that the Gospel had not letters received from the "Rooms" subsegood for one's own soul to contemplate ably. In these circumstances, last win-We felt that the time was fully come to have a church, and that the opportunity to buy in such an eligible location, and at such reasonable terms, might not occur again for many years, and that the Board would surely sustain us in the

> We write now to ask, in addition, an The Church at Chefoo cost the schools are twice as large. We feel

that we have done without a church in serious drawback to the school as well as Tungchow an unusually long time, con- an injury to the native Christians. sidering the success that has attended our about 165, with the prospect of a larger churches, but this is impossible in the increase this year than ever before. We early stages of the work, especially at the have refrained from moving sooner in the centre of operations where the foreigner matter, partly on account of the embar- preaches, and teaches in person, and rassed condition of the Board, and partly where a large part of his hearers are very because we prefered to suffer some incon- often from a distance. The church at this venience, and so wait till we were ready place gives character to the whole work to use such a church as will serve us per- in the eyes of the people at large, and manently in Tungchow. We wish neither must, of necessity, differ in many impora very large, nor a very elegant church, tant respects from churches in smaller We propose to build it in the plainest places, presided over by native pastors. possible manner, both inside and out, of Concerning these last, we have already native material, and to suit native ideas taken a decided stand, requiring the naso far as consistent with the purposes for tives to help themselves to a great extent. which the church is built. Tungchow is, In short, of the expediency and urgent and will continue for a long time to be, need of having a church, such as that conthe centre of a large field of missionary templated above, we are unanimously operations, and such a church as we pro- agreed, and trust the Board will see it in pose is a necessity in many respects—too the same light, and promptly give us pernumerous to set forth in detail. We feel mission to build. the need of the church just now very We hold our services in the boys' school-room, which has been kept its present inconveniently large size for this very purpose. It is the only room that will seat all, and it will not do it sometimes. The desks have to be carried out every Sabbath, and all the benches, chairs, etc., about the establishment carried in, making a decidedly nondescript collection. Aside from the inconvenience, two serious drawbacks are felt; one is the want of sacred associations about the place. All heathen are wanting in reverence, and no small part of what they need is to have this idea instilled into their minds. We greatly need in this work a house devoted especially to the worship of God. The other drawback is in the disorganizing effect the Sabbath and week-day pulpit. Native sisters had scoured the services have on the school. The room floor, neatly paved with mountain marbeing in the midst of the premises, it is ble, while the brethren and friends broke impossible to prevent a large amount of away the soft cretaceous rock around the lounging, gossiping, etc., in the boy's edifice, to make the approach level and rooms before the service begins. The smooth. So all was ready. Superintendent feels that it is a very

It has been said that the Christians in Our number of members is now heathen lands ought to build their own

C. W. MATEER.

Syria Mission.

Beirut.

LETTER OF REV. W. M. THOMSON, D.D., Feb. 13.

Dedication of a Church.

For the past half year much of my time has been occupied in superintending the erection of a church edifice at Kefr Shima an out-station of Beirut, about six miles due south, on the road to Abeih. By Saturday evening the work was so far completed as to allow the dedication of the building to take place on the morrow. Some of our mission ladies had been out to the village, to do what only ladies' hands can achieve—dress up an old desk with spasmodic legs, into a becoming

Yesterday morning dawned calm and

balmy, flooding the snow-capped heights prayer, 1 Kings, 8:27, "Will God indeed lage, through the pine groves south of gelical discourse. our city, and thence along winding alleys lined on either side with huge cactuses, and thorny kundoli, whose saffron flowers loaded the air with rich perfume. the last two miles the path wandered through the vast olive grove of Shwoifat, which spreads up the opening valley of the little river, Ghudir, quite round the rocky hill, on which stands our new It was a lonely, peaceful ride, suggestive of meditations in sweet accord with the sacred day, and the work in prospect.

By nine o'clock people began to assemble, not only from the four hamlets which, together, form Kefr Shima, but from several adjacent villages. Missionary and other friends (Dr. Van Dyck, Dr. Bliss, Miss Jackson and Miss Loring amongst them) came from Beirut, followed soon after by the representatives of the three great Protestant nations-the British, the Prussian and the American Consuls General. Most noteworthy of all was the arrival of Franco Pasha, Governor of Lebanon, with the commanders of his soldiers, and a smart following of miscellaneous retainers. By this time the crowd assembled was very large, and the ap pearance every way picturesque. Every available space within the edifice was packed close, quite up to the steps of the pulpit, and scarcely half the people could get inside at all.

of Lebanon with golden light, fit symbol dwell on the earth," etc. Throughout the of the Sun of Righteousness, whose rising entire services the appearance and dewith healing under his wings, scatters portment of the crowd was all that could the moral midnight of the world. All be desired, and the sermon was manifestnature seemed at rest, keeping sabbath, ly listened to with deep interest, and by as I rode out, early and alone, to the vil- many who never before heard an evan-

> When the assembly was dismissed the official gentlemen retired to the house of one of the Protestants, and while seated on the divan, two of the native brethren. to my own surprise, came before the Pasha and made a very appropriate address, thanking him for honoring them with his presence on the occasion, etc., etc. To this his Excellency made a most gratifying impromptu response. The prominent idea was, that ours is an age of religious toleration. His august master, the Sultan, when giving him his instructions, reminded him that he was about to assume the government of a province where the people were divided into conflicting sects, and he charged him to observe the strictest impartiality in the exercise of his official authority, that all loyal subjects were equal before the law, and their religious rights especially were to be absolutely respected and maintained. myself," said he, "I am determined to know no difference amongst the people, based upon their religious principles. Maronites, Greeks, Protestants, Druzes, all shall be equally protected." His excellency delivered his response with great fluency and emphasis. Being originally from Aleppo, he speaks Arabic perfectly, and, though a Roman Catholic, he is a very enlightened and liberal one.

I cannot dismiss this little episode without adding a few remarks, not in the It is not necessary to consume time in hope, however, of imparting to readers in describing the religious services, which America the full significance which it had did not differ from those so happily com- to us here. The native spokesman was a mon in our own land, except, that they pious and learned member of our Church were all conducted in the Arabic lan- from Hadeth, the birth-place of Asaad guage. Dr. Van Dyck preached a ser- Shidiak, the earliest convert of this mismon admirably adapted to the occasion sion, and its first martyr, who, more than -text taken from Solomon's dedicatory forty years ago, nobly defended the truth,

protracted persecution, and finally suffered an ignominious death at the hands of the Maronite Patriarch. The blood of the martyrs is still the seed of the church. The history of Asaad Shidiak is now read by multitudes of Maronites and others all over Lebanon, and is exerting a wide-spread influence in favor of the There is now a growing congregation of Protestants, and a Christian school in this village of Hadeth, and many of Asaad's native villagers were present at this dedication. The light is also spreading into several other adjacent villages. Kefr-Shima is, in fact, the natural center for a group of villages which, together, contain a population of 12,000 or 15,000 inhabitants within hearing distance of our sweet toned bell—the first of the kind which has waked up the slumbering echoes of Lebanon's olive groves and vine-clad valleys. The native friends are rather proud of their bell, and if Dr. Beadle, (who gave it to them], now of Philadelphia, but thirty years ago a beloved fellow missionary of the writer in this field, could have heard its first summons vesterday morning, he would have felt that his accompanying request, that its silver notes should be regarded as his voice calling the people of this goodly mountain to the house of prayer, had been most happily realized.

It may not be amiss to remark that the idea of inviting the Pasha, and the other official gentlemen to attend the dedication, originated entirely with the native brethren, and the invitations were made by their own deputation, It was acquiesced in by us, not without apprehension that it might occasion embarrassment, This, however, was not the case; and the deportment of the Pasha was in all respects respectful and becoming. he left, he handed four pounds (about twenty dollars) to the agent, as a contribution to the Church. The influence of these things must be good. Such a public recognition of Protestantism has never

and heroically endured the most cruel and before been given in this land: and it should put to silence the slanders incessantly repeated by Jesuits and other enemies of the truth, that Protestants have no religion, and no churches. The presence, too, of the Representatives of the three prominent Protestant nations on this occasion afforded a delightful testimony to the essential unity of all evangelical Christians, and thus contradicted another slander, that Protestants are split into numberless antagonistic sects, who agree in nothing but hatred of one another. In a country so exposed as this to civil wars, burning of villages, churches, etc., etc., it is well that all should know that Protestant Churches are under the protection not only of the local authorities, but also, of the representatives of the three most powerful governments in the world. The native brethren, therefore, acted wisely in inviting these official gentlemen to be present.

> This notice is already far too long, and vet I cannot close it without an additional remark or two. I feel as though I were writing to and for those who, perchance, scarcely know of our existence, who are at least, but partly acquainted with the past history and present condition of our mission, and the enormous difficulties we have had to contend with, and overcome. Let any one who desires to obtain some idea of what those pioneers of our mission -Fisk, King, Bird and Godell-had to encounter, get and read the missionary tract, which contains the life of Asaad Shidiak, Things have greatly changed since their day; but, until quite recently, such a meeting as we had yesterday would have occasioned a civil war in Lebanon. Slowly but steadily the power of the persecuting papal hierarchy has been weakened, and it is now so far broken that all sects, Maronite Emeers, local governors, Druze Shiekha, and common citizens, women as well as men, assembled in great numbers, without hesitation or molestation, to take part in solemn

earnest prayer is that this increased free- pledged Protestants. pray for us.

My soul shall pray for Zion still While life or breath remains, There my best friends, my kindred, dwell, There God, my Saviour reigns.

May peace attend thy gate, And joy within thee wait

To bless the soul of every guest, The man that seeks thy peace, And wishes thine increase;

A thousand blessings on him rest.

Suria Mission. Beirut.

LETTER OF REV. H. H. JESSUP, D.D., Feb. 13.

Encouraging Openings for the Truth.— Two large villages, one Greek and one Maronite, are asking for the Gospel. deputation came down last week from the Maronite village of Deracon, in Central Lebanon, asking for a preacher and a school. We sent two of the native brethren at once. They were delayed on the road, and did not arrive there until eleven o'clock at night, but the people were all aroused and came together to hear the Word of God. Ishoc and Khalil preached and read the Scriptures, and prayed for about three hours, and then retired to Early the next day, the people thronged around them again, and they Bedouin girls would learn as much in six were kept busy reading and preaching all months as you learn in two years." I day and late in the evening. On the third told him we would like to see the experday over a hundred young men were iment tried. He said, "Perhaps it may present, and offered to escort them to be, some day." Mr. Sabet had informed

ly dedicating a Protestant Church. For Beirut, but the brethren declined the this great difference between 1830 and honor, and came quietly away, leaving 1870 we are devoutly thankful, and our testaments and other books for the newly What the movedom of access and effort may be accom- ment will amount to remains to be seen. panied by a fresh baptism of the Holy I would ask Christians at home to pray Ghost, upon preachers and people, and a especially for the Maronite people of mighty ingathering of souls into the Mount Lebanon, so long inaccessible to Church of the Living God. Let all our missionary labor, and now beginning to Christian friends and patrons in America awaken out of sleep. These young men unite with us in fervently urging this said, during their visit to Beirut seeking petition at the throne of grace. Brethren, a preacher, "We hear that the Protestant religion is a religion of liberty, and we want it. We have prayed in a dead language long enough, and now wu want the preached Gospel."

> In another village (Kusbar), near Tripole, there is a great stir, and many of the leading men are determined to have the Gospel. A school is already open among them, and a preacher has been sent to instruct them.

A Bedouin Chief, and What he Saw .-.Ten days since, we were favored with a uisit from a celebrated Bedouin Arab Sheikh-the noted Shiekh Mohammed ed Dolhy, the Emir of the Anazy, who can command ten thousand horsemen, and receives 280,000 piastres, annual subsidy, from the Turkish government to keep the Bedouins in order. He had just sent off a detachment of his tribe with the great Mohammedan caravan of pilgrims from Damascus to Mecca, and was sent for by Raschid Pasha Waly of Syria to come to meet him in Beirut. While here he was the guest of Mr. Ainb Sabet, a friend of ours, and we invited him to call. He came on Thursday, February 2, at half-past two, P. M.,-first calling at my house, and then at the Female Seminary. He looked through the Institution, and, after examining the appearance of the pupils, turned to them and said: "Our

us that, although the Sheikh himself chanism. We helped him down the ladbible, with a water-proof case to prevent experiments for his benefit. injury on his long return journey of showed him the large electrical machine, twelve days into the desert, and when we and he took several severe shocks in reached the Press, the book was presented hopes of deriving benefit to his left arm. to him. He received it with the greatest 'The botanical collections, the library of respect, and asked what he would find in Arabic books; the cabinets of mineral and it. We told him it was the complete fossils, and the anatomical museum, all Tourah and Enjeel (Old and New Testa- interested him; and, he finally left me, ment); and he said it would be profitable expressing his gratitude for what he had to read about Ibrahim, the friend of God, been permitted to see, and especially for and Ismaeel, the father of the Arabs; and the Book. He left by diligence stage Moosa [Moses]; and Soleyman, the king, early the next morning for Damascus; and Aicesa, the son of Mary. The elec- and is, probably, ere this in the desert trotype apparatus deeply interested him; again—as another tribe has revolted, he but, when Mr. Hallock showed him the has hastened to quell the revolt. steam cylinder press rolling off the printed sheets with so great rapidity and ex- of light. Will you not pray that the Enactness, he stood back and remarked in lightening Spirit will attend the reading the most deliberate manner, "The men of that blessed volume far away in the who made that press can conquer every desert, when that Bedouin woman shall thing but death." It seemed some satis- open its pages and read to her husband faction to him that, in the matter of death and children the words of eternal life? the Bedouin was on a level with the Eu- Who knows but it may prove life from ropean.

Abyssinia, and is now in Beirut, informs at a piece of European machinery.

worship only God here."

He was anxious to see the tower-clock; had the other nearly paralyzed by a musat the other end of the city. So, up he forget it! Dr. Smith was a man of God!" went, and it would have done the maker, ingly, upon that beautiful piece of me- -a noble tribute to his great learning.

could not read, one of his wives can both der greatly to his relief, and then he went read and write well; being the danghter to the College, where he heard Dr. Van of a sheikh near Hamath. So we had Dyck delivering a lecture on Chemistry, prepared an elegant copy of the Arabic and the Doctor performed several brilliant

That Bible has set out on its mission the dead to many souls whom the voice Mr. Waldemeier, who was formerly in of the living preacher can never reach.

A Celebrated Arabic Author.—On Wedme that one of the Abyssinian princes nesday, February 8th, one of the notable once made a similar remark when looking characters of Syria, died in Beirut-Sheikh Nasif el Yazijy-the greatest liv-From the Press, the Sheikh went to the ing Arabic author of fourteen different church, and, after gazing around on the works in Arabic, and formerly, for years, pure white walls, remarked, "There is the companion and assistant of Dr. Eli the Book, but there are no pictures; you Smith in the translation of the Bible into Arabic, died, aged seventy-one years. He had been partially paralyzed for two and, although he has lost one arm, and years past, but never forgot Dr. Eli Smith. He has often said to me, "When Dr. ket shot in the desert wars, he said he Smith was on his death-bed, he preached would climb up the long ladders to see to me a sermon which I have not forgotthat clock, whose striking he had heard ten and never can forget; no, sir, I cannot

An immense crowd followed the Sheikh Mr. Hotchkiss of Cortlandt St., good, to to his grave, among them nearly 800 pusee this son of the desert gazing, admir- pils of schools and seminaries in Beirut,

Such a sight has not been seen in Beirut and attentive. Pray that the Holy Spirit before since the days of Justinian. · may be poured out upon us from on Our congregations are at all times full high.

WORK FOR WOMEN.

THE LADIES' BOARD OF MISSIONS, New York, have sent \$930 in addition to their former contribution of \$500. THE WOMAN'S FOREIGN MISSIONARY SO-CIETY, Philadelphia, have sent to the treasurer this month \$4.805 25. Next month will be published a full list of all the objects and the missionaries for whom these Societies or Boards have sent this money. We hope also to have a similar statement from the Woman's Board of Missions, Chicago. We can only publish, at this time, the receipts of the Woman's Foreign MISSIONARY SOCIETY.

Receipts of the Woman's Foreign Missionary Society, from March 1, to April 15, 1871, by Mrs. J. D. McCord, Treasurer, 1334 Chestnut St., Philadelphia.

Seventh ch, Phila., "Aux. Society" and S.
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ciety."
ciety," 25 00 Leetsdale ch, Pa., "Mission Band," 28 00
First ch, Independence, Iowa, "Aux. Soc." 80 00
Belle Valley ch, Pa., by a few Ladies 5 00
Hillsdale ch, Mich., "Aux. Society," for sup-
most of Dible Dueder in India
port of Bible Reader in India 25 00
Princeton ch Phila., "Aux. Society," for sup-
port of Mission in China201 25
"Fullerton Memorial Mission Band," for sup-
port of American Teacher and Bible
Reader in Persia, \$33.00, and support of a
Little Girl in Gaboon Mission, Africa,
\$22.50
"Infant Sunday School," for support of a
child in Dr. McCartee's School 55 50
By Mrs. E. F. Hardie, for do 55 50
By Samuel Coyl, Esq., for do 55 50
Oxford ch. Phila. "Aux. Society," in part for
support of Missionary
Clinton st. ch. Phila., Mission Band "Buds of Promise," for Persian Sch., \$51.00, and
Promise." for Persian Sch., \$51.00, and
Kolanore Mission \$25.00.
Kolapore Mission, \$25.00
Persia
Persia
Dain's on' (morowkii) I'm Harr poorent

for support of Bible Reader in Persia
of Miss Noyes, China, from April I, to Oct. 1, 1871
Oct. 1, 1871
port of Mrs Janvier, China
port of Mrs Janvier, China
Mrs. Judge Strong. 1 00 Chestnut Hill ch, Phila., "Anx. Nociety," for support of a child in Female Seminary, Beirut, Syria. 105 00 Woodland ch. Phila., "Aux. Society," additional for support of Miss Nassau. 62 50 North Tenth ch, Phila., "Sanday School "for support of Bible Reader in Persla. 30 00 "Ladlee' Missionary Society," Jonesborough, Tenn., through Mrs. S. J. Rhea. 19 00 First ch, Orange, N. J., part proceeds of a Ladlee' Fair. 250 00 Second ch, Wheeling, W. Va., "Martin Luther Band," for Bible Reader. 50 00 "John Moffat Band," in Gold. 50 00 Newtown ch, Pa., "Sunday School," 10 25 Cohocksink ch, Phila., "Anx. Society," to constitute Rev. S. A. MUCHMORE and Mrs. Daniel Castony, Life Members. 50 00
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Daniel Gaston, Life Members 50 00
Downington ch Pa. "Aux Society" 95.00
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Total \$9.450.00

MISCELLANEOUS.

China and its Languages.

(Concluded from p. 252.)

man may sit down in Canton and write a letter that will be read in Peking, and You can leave the city of Foochow forty be perfectly understood by the man who miles in one direction and come to a dif- reads it there. Some people at home ferent dialect. A Foochow man can be express surprise at this—that while letters understood at Amoy, one handred and written anywhere in the empire can be twenty miles away in a direct line, hardly read all through it, still the people in any better than an Englishman can be speaking should not understand each understood by a Frenchman. And yet a other; that the Canton man if he should

common with other nations, will illustrate the fact. You see the figures 1, 2, 3, 4, and you get precisely the same idea from them that the German or Russian or Egyptian obtains; and yet if you should hear any of these people speak these figures you would not know whether they were swearing or repeating the Lord's prayer. These different spoken dialects of the Chinese present a vast difficulty to our work with the people. If there were one language all over China the work would be simplified; and if the spoken corresponded with the written language, then it would be very much simplified. After acquiring the written characters the missionary must learn to speak in the dialect of the place to which he is sent, When our missionaries went there first they had no dictionary, no help of any kind in the colloquial. They were obliged to point to a written character in the dictionary, and ask, "What do you call this?" and inquire the names of articles in the house and on the street-of the trees, of the grass, of every thing outdoors-and thus get little by little an idea of the spoken language of the people. But there was another great difficulty that presented itself. The language is monosyllabic, and where a language is made up of monosyllables there must be some other way of multiplying words; and the way they multiply words in China is by speaking what we should call the same word in different tones. It is necessary to discriminate these tones very accurately in order to be at all sure that what you are saying to the people is what you intend to say to them. I went to talk to the people in a chapel six months after I arrived, and I asked them every few minutes, "Do you understand?" I noticed that instead of responding to the rather less than any thing else I said. Some two days afterward I met a young man who has been in this country, and Baldwin.

hear the Peking man read his letter would talks English very well. He said to me. not understand what he was reading. "Do you know what you were saying to But the Arabic figures, which we use in the people the other day in the chapel?" "No. not exactly. What did I say to them?" "Every little while you stopped and asked, 'Do you know how to love?'" That was very different from what I intended to ask them. The difference in the Chinese is simply this: The Chinese phrase, "Do you understand?" is. "Do you know how to hear?" That simple difference in tone between the word "hear" and the word "love" changed my question into something different from what I intended. So we are in constant danger of making such mistakes till we veryaccurately learn to discriminate between these tones. If an American speaks to a boy in the house, and says "fork," and speaks, as we are very apt to do, in a sharp tone, the boy comes in with a bundle of wood. So all through, this little difference in tone which we can scarcely distinguish at first, becomes of the utmost importance in our speaking to the people. The initial sounds of words which we have both aspirated and unaspirated in China is a great barrier in acquiring the language. Take the initial sound of "P." Every word Americans speak commencing with "P" they speak with a strong aspirate sound. In China we find words commencing with that sound aspirated and unaspirated. When my teacher taught me to pronounce the word "ping" he shook his head every time because I could not pronounce the word perfectly, and I suppose he would have shaken his head all day, and I should have given up in despair had not Brother Gibson come in and said, "You are aspirating that initial sound. You must say ping, not p'ing." I saw very little differene between these two sounds, but after awhile it was acquired. Now before making that distinction perfectly, if I attempted to say, "I saw a company of soldiers, "I should question they seemed to understand that inevitably say, "I saw a company of icicles." These differences in initial sounds change the meaning of words.—Rev. S. L.

Mission House, April 20th, 1871.

THE Rev. W. S. Robertson, of the *Creek* Mission, gives in his letter of April 3, several encouraging signs of the progress of the work in it. The members of the church are anxious to have one who can devote his whole time to the work of the ministry, and appeal for another minister. Fourteen persons have expressed their desire to unite with the church. As there are four ministers in the territory, they are desirous of forming a Presbytery. "On the whole the outlook is promising. More men and means, and God's blessing, will give an abundant harvest."

The Rev. A. W. Loomis writes from San Francisco, March 27: "Last evening we had our Communion. Two Chinese united with the church—one about thirty years of age, the other eighteen—both appear well. They have long been connected with our schools. The Chinese congregation were still and attentive, and seemed impressed with the importance and solemnity of the occasion. We hear good accounts from all the members of this church that have gone to China. They are

zealous and industrious laborers in the cause."

The tidings from Japan are not of a very promising character. The government officials watch the movements of the missionaries at Yedo, and are opposed to the people attending upon their ministrations. At Yokohama the work goes on as usual. "The Dispensary is open every other day," says Dr. Hepburn; "on the intervening day I have a class of medical students. The Bible-class for the Japanese on Sabbath varies from 4 to 25 persons."

There is an earnest appeal from Soochow, China, for additional laborers. In this city of 500,000 souls we have only two laborers, neither an ordained minister. Rev. Mr. Fitch writes, Feb. 11, that the work at Shanghai is, in many respects,

encouraging. The Sabbath school was becoming quite large.

The Canton mission are anxious to start three out-stations this year at important centres. The week of prayer was accompanied with good results. The feeling among the members of the church was that they must continue to pray till the blessing came. There are two young men who are very earnest in their wish to follow Christ.

The letters from SIAM speak of the unusual indifference of the people to the truth, and the strong desire of the laborers to see the work progressing in the con-

version of souls.

The annual mela at Allahabad, India, Mr. Heyl writes, was much smaller than that of the preceding year. Rev. S. H. Kellogg says, in his letter of Feb. 28, that the Sadhs at Furrukhabad are peculiarly accessible, and that a few high-caste women had for several Sabbaths come to church—"A thing without precedent in these parts." Rev. M. M. Carleton writes, "In camp" of the Christian village he had been permitted to establish. There have been added to it during the year 14 persons. When not itinerating he says, "I meet the village people every evening after the work of the day is done, and teach the Bible, having singing and prayer. We meet by turns in the several houses, but there is no room large enough to hold the people; we greatly need a chapel." He expects soon to have a suitable room for church and school. The Rev. F. J. Newton, of Lahore, says of the education given to so many hundreds of youth at that place, "I cannot help thinking it is one of the most important implements in the hands of the missionaries for spreading the truth. Every class is thoroughly taught in the Bible from the time the boys enter the school till that of their graduation." There are over 1,500 youth thus taught in the n ission institution. Rev. C. W. Forman, of Lahore, says, Feb. 21: "One of our lindu teachers has intimated that he would probably ask for baptism before very long, and also an officer in the police who was formerly a pupil in our school." Miss M. B. Thompson speaks, March 6, with great interest of the Dehra school. "Seven of our number were led to confess Christ before their companions the past year, and we trust durable impression was made on others, who, in like manner, will become members of the visible church."

The Rev. J. G. Cochrane sends an interesting account of the autumn and opening winter labors of the Persia Mission, which will be published next month. He closes his report by saying "We hope to effect the organization of three or four additional churches the present winter. Prices are high and our people are suffering unusual pecuniary embarrassment; still we feel confident they will make considerable advance the current year in the matter of pastoral support." The brethren on

the ground are longing for the expected reinforcement.

Rev. Dr. Jessup writes, Feb. 27, "Three members are to be received to the

Beirut church next Sabbath, and several Mohammedans and Druzes are asking for baptism. A Persian Mohammedan from Bagdad has just been baptized at Suk-el Ghurb, in Mt. Lebanon. The field is opening on every side, and our pressing want is native and foreign preachers and teachers to reap the whitening harvest." The Rev. S. Jessup sends a full account of a new Protestant movement in the town of Kisba, near Tripoli, which promises important results. This will soon be given to our readers. He says, "Tell the churches to pray for a great revival in Syria. Oh, how happy we should be to see the masses moved with a feeling of their need of a Saviour and a sense of their lost estate. If we scatter the Word of God broad-cast over the land, and if prayer be made without ceasing of the Church of God for this blessing, why should we not receive it? Brethren, pray for us."

A Sermon for the Board of Foreign Missions will be preached by Rev. William Adams, D. D., on Sabbath evening, April 30, in the Brick Church, New York.

DONATIONS TO THE BOARD OF FOREIGN MISSION IN MARCH, 1871.	Central ch, Wilmington. Del 50 28 Glasgow ch 39 15 Hanover st ch, Wilmington 100 00 Lower West Nottingham ch, 48.88; Contents of little Ellen Rowland's Miss. Box, 1.31; Mary Rowland's Box, 81c. 51 00 1st ch, Delaware City 20 00 Manokin ch, Princess Anne 25 00 Pby of Washington City.
SYNOD OF ALBANY,	1st ch, Washington
Pby of Albany.	6,056 22
1st ch, Amsterdam 17 47 Nassau ch 23 60 1st ch, Bethlehem 22 50 East Ave ch, Schenectady 15 40 Newland Miss. Chapel 25 47 4th ch, Albany 572 47 Stephentown ch 14 00	SYNOD OF CINCINNATI. Phy of Chillicothe. Concord ch. Mary A. Gage Memorial for Cheingmai
Esperance ch sab sch 5 00 1st ch, Greenbush 81 50 1st ch, Albany 680 50 Saratoga Springs sab sch 30 00	Banbridge ch
Saratoga Springs sab sch	8d ch, Cincinnati 79 00 Pleasant Ridge ch, 18.40; sab sch, 7.59 25 99 Springdale ch 26 80 Glendale ch 7 85 7 th ch, Cincinnati 7 85
Catskill ch	2d ch, Cincinnati 9 85 Loveland ch. 21 43 2d Ger, Cincinnati 9 00 Lane Seminary ch 206 25
1st ch, Cohoes 17 00 Olivet ch, Lansingburg 60 00	College Hill ch
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Logan ch 1 70 Freedom ch 2 50 Murkland sab sch 7 50	Pby of Portsmouth. Rome ch
SYNOD OF BALTIMORE.	STNOD OF CLEVELAND.
Pby of Baltimore.	. Pby of Cleveland.
1st ch, Baltimore, 4,488.97; Thank-offering for China, 11.08	Orwell ch, Rev. W. F. Millham and wife 15 00 1st ch, Willoughby 5 00
Annapolis ch 58 07 Grove ch 2 50 2d ch, Baltimore 18 00 Westminster ch, 754; sab sch, 50 804 00	Pby of Mahoning. Vienna ch. 24 00 Newton ch, 19; James Russell, 81 100 00 Beloit ch 4 00
Phy of New Castle. White Clay and Head of Christiana ch 32 00 Christiana ch 15 00 Pitt's Creek ch 24 61 Rehoboth ch 5 00 Newtown sab sch 18 50	Pby of St. Clairsville. Wheeling Valley ch sab sch. 10 00 New Athens ch. 7 00 Short Creek ch. 15 40 Little York ch. 5 70 Farmington ch. 10 °

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Wellsville ch 17 40	1st ch, Manchester. 14 00 Romulus sab sch. 18 22
Madison ch sab sch	Pby of Lyons.
	Huron ch 18 87
SYNOD OF COLUMBUS.	
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Hoge ch 19 66	Duncannon and Sharmandala cha 10.00
Pby of Marion.	Rocky Spring and St. Thomas ch
	Upper Path Valley ch, 60.80; Female Miss.
Mt. Gilead ch, 34.50; sab sch, for Tungchow, 2.07	
	Pby of Huntingdon.
Pby of Wooster.	Yellow Creek ch 12 08 East Kishacoquillas ch 80 00 Little Valley ch 54 00 Tyrone ch 29 00 Bethel ch 10; sab sch 5.85 Petersburgh sab sch 2 30 Lewistown sab sch 50 00 Milrov ch 180 00
Millersburg ch 19 00	Little Valley ch, 84; sab sch, 20
Shelby ch, Mrs. Mackey	Tyrone ch
Rev. George Morris	Petershurch sab sch. 2 90
Ashland ch 9 00	Lewistown sab sch 50 00
Chippewa ch	Milroy ch 130 00 Huntingdon ch 175 00
Markville ch	Alexandria ch
Millersburg ch. 19 00 Lexington ch 76 85 Shelby ch. Mrs. Mackey. 1 00 Rev. George Morris. 500 00 Orange ch 4 50 Ashland ch 2 90 Chippewa ch. 11 100 Markville ch. 21 00 Chester ch, 11.50; sab sch, 9.75 21 25 Jackson ch 52 65 Mt. Raton ch 16 00	Phy of Nonthernhadand
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Putnam ch, 205; C. W. Potwin, to con self H. D., 100	Society
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Pby of Butler.	
Ebenezer ch	Pby of Peoria.
Mt. Tabor sab sch, 8.60; branch sab sch, 2.40. 11 00	Henry ch, 69.83; Mrs. Winns' sab sch class, 5.57 40 Galesburg ch
Muddy Creek ch	Galesburg ch
Pby of Clarion.	Mansfield ch, 12; sab sch, 5
Brookville ch	
Rockland ch	Pby of Schuyler.
Pby of Eris.	1st ch, Mt Sterling, 59.80; sab sch Miss. Soc. 65.70
Petroleum Centre ch.	65.70
Dehra, 12.75	Oquawka sab sch
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Donations.

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Pby of Chicago.	Claiborn ch 9 00 Howesville ch 6 00 Upper Indiana ch 10 00 Bruceville ch 2 00 Mt. Vernon ch 10 00
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Lake Forest mo. con. ch, 9.87; "Memorial,"	Pby of White Water.
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Pby of Rock River.	1st ch, Shelbyville 33 00 Cambridge ch, 10; children, 7 17 00 Rising Sun ch 17 00
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SYNOD OF ILLINOIS SOUTH.	Scotch Grove ch. 18 00 Bethel ch. 4 00
Pby of Alton.	
Greenburgh ch	lst ch, Cedar Kapids 7 45
Rev. Peter Hassinger	1st ch, Cedar Rapids
Butler ch	Union ch 2 40
Pby of Cairo.	Pby of Dubuque.
70	Sherrills Mount sab sch 8 00
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Wabash ch 6 00 Gilead ch 6 00	1st Ger ch, Dubuque
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Pby of Mattoon.	
	Pby of Waterloo. La Porte City and Big Creek ch 5 00
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Hopewell ch, a member, "memorial"	1st ch. Des Moines, 87.20; sab sch to ed., boy at Canton, 25. 62 20 Chariton ch. 19 00 Guthrie ch. 25 00 1st ch, Newton. 14 93 Oscelo ch. 10 00 Pby of Iowa. 1st ch sab sch, Burlington. 55 98 Ft. Madison, ch. 38 85 Birmingham ch. 9 40 Pby of Iowa City. Crawfordsville ch, Wm. Brown. 13 00 North ch, Iowa City. 50 00 Tipton ch, 19 90; sab sch, 12.80 25 70 West Liberty ch. 1 50 New York ch. 4 25 Muscatine ch. 90 00 Summit ch sab sch. 4 25 Fby of Missouri River. Bellevue ch. 12 50 486 25 Suno D of Kansas. 12 77 Pby of Highland. Atchison ch. 15 00 Doniphan ch. 10 00 1st ch, Washington. 5 00 Pby of Nesho. Fort Scott ch.
Hopewell ch, a member, "memorial"	1st ch. Des Moines, 37.20; sab sch to ed., boy at Canton, 25. 62 20 Chariton ch 19 00 Guthrie ch 25 00 1st ch, Newton 14 93 Oscelo ch 10 00 Pby of Iowa 1st ch sab sch, Burlington 55 98 Ft. Madison, ch 38 85 Birmingham ch 9 40 Crawfordsville ch, Wm. Brown 13 00 North ch, Iowa City 50 00 North ch, Iowa City 50 00 West Liberty ch 150 New York ch 4 50 New York ch 4 50 Summit ch sab sch 4 35 Bellevue ch 12 50 SYNOD OF KANSAS 25 Pby of Emporia 12 77 Pby of Highland 15 00 Atchison ch 15 00 Doniphan ch 10 00 1st ch, Washington 5 00
Hopewell ch, a member, "memorial"	1st ch. Des Moines, 37.20; sab sch to ed., boy at Canton, 25. 62 20 Chariton ch. 19 00 Guthrie ch. 25 00 1st ch, Newton. 14 93 Oscelo ch. 10 00 Pby of Iowa. 1st ch sab sch, Burlington. 55 98 Ft. Madison, ch. 38 85 Birmingham ch. 9 40 Pby of Iowa City. Crawfordsville ch, Wm. Brown. 13 00 North ch, Iowa City. 50 00 Tipton ch, 19 90; sab sch, 12.80 25 70 West Liberty ch. 1 50 Muscatine ch. 90 00 Summit ch sab sch. 4 25 Muscatine ch. 90 00 Summit ch sab sch. 12 50 486 25 8 x no down Fischer. Bellevue ch. 12 50 486 25 8 x no down Fischer. 1st ch, Emporia. 12 77 Pby of Highland. 15 00 Atchison ch. 15 00 Doniphan ch. 10 00 1st ch, Washington. 5 00 Pby of Neosho. 8 25 Fort Scott ch. <td< td=""></td<>
Hopewell ch, a member, "memorial"	1st ch. Des Moines, 87.20; sab sch to ed., boy at Canton, 25. 62 20 Chariton ch. 19 00 Guthrie ch. 25 00 1st ch, Newton. 14 93 Oscelo ch. 10 00 Pby of Iowa. 1st ch sab sch, Burlington. 55 98 Ft. Madison, ch. 38 85 Birmingham ch. 9 40 Pby of Iowa City. Crawfordsville ch, Wm. Brown. 13 00 North ch, Iowa City. 50 00 Tipton ch, 19 90; sab sch, 12.80 25 70 West Liberty ch. 1 50 New York ch. 4 25 Muscatine ch. 90 00 Summit ch sab sch. 4 25 Fby of Missouri River. Bellevue ch. 12 50 486 25 Suno D of Kansas. 12 77 Pby of Highland. Atchison ch. 15 00 Doniphan ch. 10 00 1st ch, Washington. 5 00 Pby of Nesho. Fort Scott ch.

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Play of Santa Fé.	Pby of Palmyra. Brookfield sab sch
Los Vergas ch 2 00	Brookfield sab sch 4 00
127 22	Pby of Platte.
SYNOD OF KENTUCKY,	6th st ch, St. Joseph 40 79
Pby of Ebenezer.	Osborn ch 5 00
Newport Columbia st ch	Pby of Potosi.
_	1st ch, Irondale 5 60
Pby of Louisville.	Pby of St. Louis.
Shelbyville ch 88 09 Walnut st ch, Louisville 25 20	
wantit st cn, Louisvine	Webster Groves ch 25 00 North ch, St. Louis 80 00
70 20	Carondelet ch, 28.45; sab sch, 8.25 26 70
SYNOD OF LONG ISLAND.	
Pby of Brooklyn.	188 99
	SYNOD OF NEW JERSEY.
1st ch, Brooklyn (Dr. Seaver's) ad'1 150 00 South 3d st ch, Williamsburgh, 35.86; sab sch for 2 Iowa children, 2 at Corisco, 1 at Ningpo, 1 at Futtehgurh, 1 at Shanghai,	Pby of Elizabeth.
sch for 2 Iowa children, 2 at Corisco, 1 at	1st ch. Metuchin
Ningpo, 1 at Futtehgurh, 1 at Shanghai,	1st ch, Roselle, 45; sab sch, 10 55 00
175. 210 86 Ger ch, Williamsburgh 6 00 Genevan ch 25 10 Lawrence st ch 10 00	1st ch, Metuchin. 49 16 1st ch, Roselle, 45; sab sch, 10 55 00 Lamington ch 88 00 Connecticut Farms ch, 86.81; sab sch, 18.69 55 00 Woodbridge ch 60 00 Baskinridge ch, 70; sab sch, 30 100 00
Genevan ch	Woodbridge ch 60.01; san scn, 10.09 50 00
Lawrence st ch 10 00	Baskinridge ch. 70; sab sch. 30
latch Remaen at 55 50 · A H Ritchie 50 105 50	
Lafayette Ave ch 1,605 46 Throop Ave ch 18 63 Rev P. J. Myers, Williamsburgh 14 50	Pby of Jersey City.
Rev P. J. Myers. Williamsburgh	1st ch, Jersey City, 149.28; sab sch, 50 199 28 Rutherford Park ch
Pby of Long Island.	Pby of Monmouth.
Amagansett ch, 7.83; sab sch, 5.75	Allentown ch
Pby of Nassau.	Manalapan ch, Gravel Hill, sab sch 5 00
Astoria ch	2d ch, Cranberry
2d ch, Huntington	Holmansville ch
Northport ch 15 00	
2,347 69	Pby of Morris and Orange.
SYNOD OF MICHIGAN.	Whippany ch
Pby of Detroit.	1st ch. Morristown, K. and C. 100 00
Westminster ch, Detroit	1st ch, Morristown, K. and C. 100 00 Fairmount ch. 10 00 Central ch, Orange 200 00
Mt. Clement ch	Central ch, Orange
Jefferson Ave ch, Detroit 228 88	Pby of Newark.
Pby of Grand Rapids.	Wickliffe ch
Zeeland ch 8 00	Wickliffe ch 20 24 3d ch, Newark, 59.85; sab sch, 56 115 85
	Pby of New Brunswick.
Pby of Kalamazoo.	Round Brook ch 80 · Int on Steel's Leosev 86 75 00
1st ch, Constantine	Bound Brook ch, 39; Int. on Steel's Legacy, 36 75 00 1st United ch, Amwell 25 00 Lawrenceville ch 297 10
	Lawrenceville ch
Pby of Lansing.	1st ch, Princeton, 210.57; Zenana Asso, 120, 880 57 2d ch, Amwell, 14.26; sab sch, 18.54; Spring
1st ch, Delhi 9 00	Valley sab sch, 2.20
Pby of Monroe.	Hamilton Square ch 10 75 2d ch sab sch, Princeton 100 00
1st ch, Hudson	2d ch sab sch, Princeton
Pby of Saginaw.	Flemington ch
Midland ch 2 00	Pby of Newton.
Flint ch	
Pine River ch 5 00 Lafayette and Emerson ch 5 66	Reasville Village sab sch
Larayette and Emerson cu 5 00	sup. Mr. and Mrs. Loo in China, 118.80; and one in India, 99.20
582 88	Andover ch 7 · sah sch 5 19 00
SYNOD OF MINNESOTA.	1st ch, Bloomsbury, 53; sab sch, 20 78 00
Pby of St. Paul.	1st ch, Bloomsbury, 53; sab sch, 20 78 00 Phillipsburg ch sab sch 11 00 Stanhope ch 1 00
1st ch, Duluth	stannope cn 1 00
Rockford ch	Pby of West Jersey.
Rockford ch 8 00 Delano ch 6 00	Absecon ch sab sch 5 00
Long Lake ch	Clayton sab sch
	1st ch, Camden
Pby of Winona.	Tuckahoo ch
Utica ch	Tuckahoo ch 5 00 1st ch, Cedarville .101 00
Houston Cu 5 00	
Le Roy ch K nn	Resident of 7 can ach Throad 9
Houston ch. 5 00 Le Roy ch. 5 00	Hammonton ch. 5 00 Brainard ch, 7; sab sch, Elwood, 3 10 00
89 00	8,114 15
	
89 00	8,114 15
SYNOD OF MISSOURI. Phy of Osage.	SYNOD OF NEW YORK.

Pby of Hudson.	Pby of Philadelphia.
Mt. Hope ch	Woodland ch. 180; Miss Sarah Kerr, 2.50182 50 Clinton St. ch, Maria K. Witherell for Kola-
Monroe ch, 5.50; sab sch to support child at	poor to con self L. M
Beint, 32.91 37.71 Washingtonville ch 3 00 1st ch, Nyack 35 00	6th st ch
Poy of New York. 85 00	Tabor ch
Brick ch an coll in part 8 400 47	West Spruce at ch, 840.55; for Corisco, 5845 55 Calvary ch sab sch for For. Miss. schs105 00
14 00 lst ch, 184.45; sab sch, 48.25; mission'y sch,	Pine St. ch
Brick ch chape!	Pby of Westminster. Middle Octorora ch, 80; sab sch, 8.89 88 89
Phillips ch	Slate Ridge ch, 30; sab sch, 5
University Place ch	
5th Ave and 19th st ch	5,086 50 Synop of Pittsburg.
Pby of North River. Bethlehem ch	Pby of Blairsville.
Mariboro ch 25 50	Ligonier ch
Calvary ch, Newburg	Pby of Pittsburg. Monongahela City ch
1st ch, Thompsonville	1st ch, Pittsburgh
1st ch. Thompsonville 50 00 Mt. Washington ch 100 00 1st ch. Peekskill 19 98	Raccoon ch, 141.75; sab sch, 58.50 200 25 Mt. Pisgah ch
Bouth Salem Ch	Minersville ch
Rye ch, in part	East Liberty ch444 00
10,385 84	Pby of Redstone. Little Redstone ch
SYNOD OF PACIFIC. Prop of San Francisco.	Dunlap's Creek ch 45 00 McClellandtown ch 12 00
1st ch San Francisco, 124: Ladies for Schol-	Rehoboth ch 64 50
ars, 19	Pby of Washington.
Calvary ch, San Francisco	2d ch, Wheeling .100 00 Waynesburg ch 5 00 Wellsburg ch, 25; sab sch, 5 80 00
Pby of San Jose. Westminster ch, Santa Clara	Pby of West Virginia.
786 25	Ravenswood ch
SYNOD OF PHILADELPHIA.	1,697 70
Pby of Chester. Forks of Brandywire ch	SYNOD OF TENNESSEE.
Fagra Maparcal, 78.70; sab sch, 40	Pby of Holston. Joneshoro ch, 20; Juvenile Miss'y Soc'y to
Pby of Lackawanna.	sup. Miriam of Boolam, 5; Mrs. A. D. Cun- ningham Memorial for Persia, 5
Montrose ch, 8; Little Dellie Parke, 10 18 00 Barclay ch	Mt. Bethel ch 23 00
Wilkes Barre ch	Phy of Kingston. Mars Hill ch
Pittston ch	Phy of Union.
Wells and Columbia ch	Caledonia ch 5 00 1st Ger ch, Galveston 5 00
Pby of Lehigh. Upper Mt. Bethel ch, Portland sab sch 2 00	67 00
1st ch, Allentown	SYNOD OF TOLEDO. Poy of Bellefontains.
Pby of Philadelphia Central.	1st ch. West Liberty 9 03
1st ch, Mantua	Belle Centre ch 5 25 Buck Creek ch 84 00
Columbia Ave ch	De Graff ch
1st ch, Cohocksink	Shanesville ch
German ch	New Salem ch. 1 25 Harrison ch. 3 65
Alexander ch 62 63	Enon Valley ch
Phy of Philadelphia, North.	67 67 Synod of Utica.
1st ch, Germantown, 820; sab sch to sup. boy under Dr. McCartee, 50870 00	Di et Die it enden
Chestnut Hill ch. Thos. Potter	Marathon ch
Huntingdon Valley ch	Courtland ch, 71.28; sab sch, 25 96 28

Pby of Otsego.	MISCELLANEOUS.
Richfield Springs ch 15 50 Associated ch, Butternut 30 08	Rev. W. Pelan, Missouri Valley, Iowa, Memorial, 5; Mrs. A. G. Ruliffson, Chicago, Memoril, 5; Rev. Lyman Marshall, Lebs-
Pby of St. Lawrence. Henvelton ch	non, III., 5; A Friend, Memorial, 100; for church among Seminoles, 5; Mrs. S. P. Wight, 10; Alice Wight, 5; J. P. H., Phlla., 5; A. G. Holliday, Bellville, Kansas, to ed. native minister in China, 8;
Heuvelton ch	Phila., 5; A. G. Holliday, Bellville, Kan-
Pby of Syracuse.	Miss ash sch Oxford Ohio 1 · E I. A
Trinity ch, Manlius 33 82 East Saginaw ch 13 00 4th ch, Syracuse 125 96 1st ch, Syracuse 158 87	Thank-offering, 2; Rev. Isaac Brayton and wife, Albany, N.Y., 100; E. W.West, Elyrs, Ohio, 5; Rev. Ansel R. Clark, 45; Mrs. Abbie C. Smith. Huntington. O., 1:
SYNOD OF WESTERN NEW YORK.	Miss E. Johnson, 2; Rich'd Blydenburgh, Smithtown, L. I., 50; Rev. J. R. Eckard, D.D., for sch. house at Chefoo, of which 50, memorial, 65; Myers' Miss. Lyceum,
Phy of Buffalo.	Vermilion Inst. for Mrs. Myers, 50; J.D.
Breckenridge st ch, Buffalo, 17.80; sab sch, 4.70 22 50 North ch, Buffalo 100 00 South Wales ch 12 50 Central ch, Buffalo 52 85 Clarence ch 10 00 La Fayette st. ch, Buffalo 177 88	Vermilion Inst. for Mrs. Myers, 50; J. D. L. Phila., 50; for Laos Mis., 100; J. G. Baldwin, Middletown, for Arlzona, 20; Chinese in California, 4; James Hamil-
North ch, Buffalo	Chinese in California, 4; James Hamil-
Central ch, Buffalo	ton, Carlisle, Pa., for Shanghai, 50; Sid- ney Shepard, New Haven, Oswego Co., N.Y., 500; Freeman Gould, Bone Gap, Ill.,
Clarence ch	N.Y., 500; Freeman Gould, Bone Gap, Ill.,
The of Canada	20; W. K., 5; H. J., 200; Mrs. Maurice, Paris, 33.30; Cong'i sab sch, New Village, L. I., 3.40; Trustees of Pres. House, 50; Union Theo'l Sem'y Soc'y of Inq., 18.50; W. M. Gockin, Springelod, Ohic. K. D.
Pby of Genesee. Elba ch	L. I., 3.40; Trustees of Pres. House, 50;
Pby of Genesee Valley.	W. M. Gookin, Springfield, Ohio, 5: D.
1st ch, Rushford 7 00	W. M. Gookin, Springfield, Ohio, 5; D. McL. 40; Kate B. High, Streator, Ill.
Pby of Rochester.'	100; W. M. Lane, 5; General G. Loomis, 2.50
1st ch, Geneseo Village	Total Receipts in March 1871 945 866 65
1st ch, Mount Morris	Total Receipts in March, 1871\$45,866 65 " nom May 1, 1870\$208,100 08
Central ch, Geneseo, 79.56; sab sch, 14.10 / 93 66	
St. Peter's ch. Rochester	SPECIAL CONTRIBUTIONS FOR THE DEBT.
Ossian ch	Amount previously acknowledged\$40.010
1st ch, Mount Morris 02 09 Groveland ch 16 77 Central ch, Geneseo, 79.56; sab sch, 14.10 / 93 66 Central ch, Rochester 147 14 St. Peter's ch, Rochester 45 00 Ossian ch 2 00 Dansville ch 100 76 2d ch, Sparta, 20; H. T. McNair Memorial for ch Tungchow, 2 22 00	Amount previously acknowledged
987 45	\$40,760
SYNOD OF WISCONSIN.	SPECIAL MEMORIAL CONTRIBUTIONS.
Pby of Lake Superior.	For Gaboun Training School.
Lake Superior ch	Edwin H. Griffith, Castleton, N.Y\$100 00
Pby of Milwaukee.	Ed. D. *tanton 100 00 Brick ch sab sch, New York 18 88 A. Beacher, Kankakee 10 00 Ladies Board of Foreign Missions 100 00
1st ch, Beloit	A. Beacher, Kankakee
Pby of Winnel ago.	
Ger ch, Mayville 8 00	\$325 88 For Gaboon Yacht.
Pby of Wisconsin River.	
Columbus ch 11 00 Hazel Green, Ger ch 4 55	Mrs. E. A. D. Fellows, Vinton, Iowa \$10 00 Edward C, and Lewis Lee, Stanton 50 00
	1st should ask Crossfield () 90 00
100 81	Mary A. Maxwell 10 00
Total Receipts from churches \$42,107 85	Mrs. J. Bates, Walnut Hills, O 5 00 Sundry coll by Rev S I. Gillespie 20 25
LEGACIES.	Bloomingburg ch, Chillicothe, Pby. 102 75 Howard and Mary Thompson 2 00 Ladies Board of Foreign Missions 50 00
Legacy of Mrs. Elizabeth W. Lloyd, dec'd,	Ladies Board of Foreign Missions 50 00
Legacy of Mrs. Elizabeth W. Lloyd, dec'd, Tiffin, Ohio	\$370 00
apolis	For Chinese Building in Cal.
Estate of Sam'l Utter, dec'd, Paris	R. S
Bequest of Miss Sarah Blackburn, dec'd, Salem, Ohio	Total
Bequest of Craig Ritchie, dec'd, Cannonsburg,	Box of clothing from Sewing Society, 2d ch, Lexington, Ky., for Rev. C. W. Forman's children.
Pa., by his son, C. Ritchie, Memorial 75 00	Shipment for Shaughai to sup. 2 children in Mr. Farnham's school, from Throop Ave Miss, sch, Brooklyn, value
LADIES' BOARD OF FOREIGN MISSIONS.	
	Wm. Rankin, Treasurer, 23 <i>Centre St.</i> , <i>New York</i> .
For Persia	ZO USIMTS DE., 115W LUIL.

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LETTERS relating to the Missions or other operations of the Board, may be addressed to the Rev. John C. Lowrie, or the Rev. David Invine, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to William Rankin, Esq., Treasurer—same address.

The Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the Pamphlet Edition, \$1 a year; 10 copies for \$7. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches.

The Newspaper Foreign Missionary.

Is specially designed for youth. Ten copies, when sent to one address for one year, one dollar, and in the same proportion for larger numbers. It is sent free one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Forcign Missions of the Presbyterian Church in the United States of America."

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

Manual of the Foreign Missions of the Presbyterian Church, by John C. Lowrie, published by William Rankin, 23 Centre Street, New York. Price \$1.25; postage 25 cents.

Notice.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. Postage: from New York to Liberia and Corisco, 16 cents for each \(\frac{1}{2}\) oz. weight; to Siam, 28 cents for each \(\frac{1}{2}\) oz. weight; to India, via Southampton, 22 cents for each \(\frac{1}{2}\) oz. weight; to U. S. of Colombia, 18 cents for each \(\frac{1}{2}\) oz. weight. The steamer for Brazil leaves on the 23d of each month; postage 15 cents for each \(\frac{1}{2}\) oz. weight. Syria 15 cents each \(\frac{1}{2}\) oz. weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post office stamps to the Mission House.

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